

THE CHINESE  
RELIGIOUS TRACT  
SOCIETY.

1879-88.

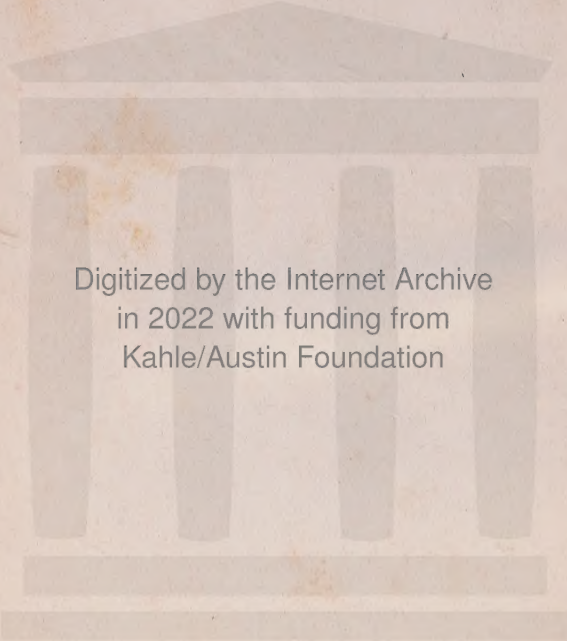
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FIRST  
ANNUAL MEETING  
OF THE  
Chinese Religious Tract Society,

*Held in Shanghai,*

May 1879.



SHANGHAI:  
OFFICE OF THE CHILD'S PAPER.

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THE  
Chinese Religious Tract Society.

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# THE FIRST ANNUAL MEETING OF THE CHINESE RELIGIOUS TRACT SOCIETY.

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THE first of this series of meetings was held in the Hoong-jau Chapel, 4th May, 1879. Long before the hour for the services the large Chapel began to be filled. The novelty of the occasion brought out a larger number of the native Christians than are often seen together. The opening services were conducted by the Rev. Mr. WONG. The Rev. H. K. Woo preached the sermon. He gave an interesting account of the organization of the Society by men of various denominations, with a board of trustees composed of Foreigners and Chinese; the principles upon which it was founded, the names of the officers and their duties. He spoke of the vastness of the empire and its innumerable population and the difficulties of overtaking the millions of China with the Gospel, and of this society as a means which, he hoped, would be a great help. Our religion teaches us to love others as ourselves; it is in the spirit of this teaching that we organize this society. He was aware that the native Christians were few and weak, but the English were once in much the same condition as the Chinese are now. Some say the time has not come for this organization. But what if those who organized the great English and American Tract Societies had listened to such talk? Christendom, which has been so blessed with their tracts

and books, would have been left in darkness. It is but fifty or sixty years since the American Tract Society was organized, and he hoped fifty or sixty years hence the society whose organization we now witness will have as glorious a history. He gave many facts and figures to encourage the members of the Tract Society, tracing the history of other societies from their small beginning to the glorious present. He spoke of talking with a church member the other day on this subject. She said she was too poor to pay \$3 per month, but he told her she only need to pay \$3 per year. She said she would certainly become a member. He hoped many others would follow her example. He gave interesting cases of great good resulting from the circulation of such publications. He said *The Globe Magazine* and *The Child's Paper* were specimens of the publications that the society would be glad to issue.

The sermon was carefully prepared and listened to with close attention throughout.

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*The following is from the "Shanghai Courier":—*

"The Missionaries and their Christian converts are holding a series of interesting meetings in Shanghai. The one held on Sunday in the Protestant Episcopal Chapel in the city, at Hoong-jau, is of special interest inasmuch as it is the first of the series and first of the kind ever held in China. The fact that the society was organized at all is very significant in the history of Missionary enterprise. The Chapel here mentioned is situated in the centre of the densely crowded Chinese city. It was built in the time of Bishop BOONE, the founder of the American Episcopal Mission in China, and has gone through some very eventful experiences. At one time it suffered badly at the hands of an unruly



mob, but was afterwards repaired by the District Magistrate.

The day being very fine, there was quite a large gathering of converts and outsiders to witness the first anniversary of this new-born institution. The Chapel can accommodate between 300 and 400 and it was packed full to its utmost capacity; the aisles and galleries were also occupied by the anxious crowd. The large attendance indicates the interest taken in this movement, and is a sign for good in the regeneration of this, the most conservative of people. The various Missions were represented either by their Foreign Missionaries or their Native Ministers. The Inland Mission was also represented, at least so it seemed by the Chinese costume and prominent European features of two gentlemen who spoke good English.

The meeting was opened by Rev. Mr. WONG native pastor of the Hongkew Chapel, with reading the Church Service in Chinese. Then an anthem was sung by the congregation—or rather by a part of it. After this, Mr. YEN ZU-SOONG, a candidate for orders, read a portion of the first chapter of the Epistle to the Colossians. Then the time honored Missionary hymn "From Greenland's icy mountains" was sung with good effect. If Bishop HEBER could have been present, he would no doubt have experienced very peculiar feelings on hearing his world-renowned hymn in Chinese.

When the congregation was seated, the Rev. Mr. Woo of Kang-wan delivered the address for the occasion. This native pastor has always been regarded as a man of great earnestness and working capacity, and no doubt he was requested to speak, with these valuable qualifications in view. His speech was a simple narration of facts, told in an effective manner, so that the audience was held spell-bound to the end; and considering that the Chinese are apt to chat and be noisy in any assembly,

this was very remarkable. Mr. Woo began by dwelling on the existence of Tract Societies in general—that they are not new to England and America, though they are to China. He stated the main object of the society to be to preach the Gospel—in a quiet unobtrusive way; for the publications of the society will reach where the Missionaries cannot go. They are the photographs of the Missionary mind. The Chinese have books enough, but not the kind that will save their souls. The speaker said, it may be urged that it is too early for China to have a Tract Society. This, however, is no argument against it, for similar societies in other lands did not wait till a particular time to begin. Just as soon as they thought of a right thing, they commenced it straight off; and that is just what we ought to do here, and now. If we wait till a proper time comes, then the work will never be done. The speaker also gave some very interesting details in regard to the American Tract Society and the Religious Tract Society in England.”

On Monday, the 5th May, at 3 P.M., the first general meeting of the society was held in the London Mission, San-ba-lu Chapel. The venerable and devoted native pastor, Mr. PAEN, presided, and conducted the opening service. There were present the Rev. Dr. NELSON, Revs. W. R. LAMBETH, T. TAYLOR, J. M. W. FARNHAM, Y. K. YEN, J. Y. WONG WONG PING-SAN, H. N. Woo, and BAU TSHI-DZEE, besides several ladies and a large audience of native Christians and others, whom the novelty of the occasion had drawn together.

Addresses were delivered by five of the native brethren, and, without exception, they all spoke with much interest, using appropriate illustrations and in some instances beautiful figures.

The Rev. Mr YEN spoke first, urging the formation of auxiliary societies. He used the figure of a tree and



its branches, and of their mutual relation and dependence. Complaint had been made about the expenditure of so much money, compared with the results. If we could tell the value of one soul we might judge whether the expenditure was too great. He said there was a great gulf between the church members and outsiders, and there was nothing better to bridge this gulf than a book. It was rather embarrassing to seek an interview, but book in hand you could more readily approach a man. He alluded to the advantage of going from house to house and talking personally to those whom you wish to benefit. In this work the natives had an advantage; they know the Chinese customs better and can adapt themselves to their own people. He saw many of their Foreign friends present, and was reminded of how much his countrymen were indebted to them, and how much they must still depend upon such help. Union with them was strength and ensures success. It is in accordance with our Lord's Prayer that we may all be one. We are of many denominations, but this society unites all.

The Rev. J. Y. Wong exhorted all to engage most earnestly in the work. It was not, he said, for a day or a year, but for all future time. A large building cannot be erected in a day. The brick, straw, stone and mortar are all to be prepared. If too much hurried, the superstructure may be spoiled. The society we are founding is for all future time. It is no experiment. It must be a success; must be perpetuated. As a great building requires much money, so will the institution to which we belong. If we have too much money, it makes us lazy and indifferent; if too little, we cannot accomplish much. Take the yeast to which the Saviour compared His kingdom; it must not be too hot or too cold, so of our means we should pray the Lord to give us enough, and that auxiliary societies may be organized everywhere till, like leaven, they leaven the whole lump, in-

volving the whole Church of Christ in China. How shall the auxiliary be set up? He came here with a desire to join one and help to build it up.

Mr. DZUNG spoke of the distributors connected with auxiliary societies. His address was very clear and methodical, and delivered with great earnestness. He said he would speak (1) of the work to be done, (2) of the persons suitable for it, and (3) how to do it. Under the first head, he said, it is an honorable work. The books are good books, and it is a credit to anyone to distribute them. In this work we are ambassadors. He alluded to a young man being listened to with the greatest respect at a certain court, because he represented a great empire. No doubt it is hard work, and that we come home from it tired, but it is through our tiredness that others are saved. Paul speaks of "planting." What better specimen have we of planting than in going with a tract in your hand from door to door. Speaking of the men to be used, he said, we needed, (1st) Good men. (2nd) They should be educated men. If unable to meet objections and answer questions, they would be put to shame. (3rd) They should be persons of robust constitution able to go wherever duty calls. (4th) They should be men "apt to teach," and able to adapt themselves alike to the educated and unlearned. (5th) They should be diligent, and not afraid of a little fatigue. (6th) Should so conduct themselves as to command respect. "Let no man despise thy youth," said the great Apostle Paul to Timothy. How can the work be done? He spoke of prayer as of first importance. If our Lord spent a whole night in prayer before he sent forth his disciples, shall we go forth prayerless to the great work to which he sends us? Our efforts should not be desultory, working now and again, here and there, and never returning to the same place. We should take a district and cultivate it thoroughly. He illustrated this by the case of the farmer,

who does not throw his seed broadcast everywhere. We must follow up our work and pray for those for whose salvation we have worked.

The Rev. Mr. PAEN exhorted all present to engage earnestly in this noble work. We may be as united as the Romanists, and should not fall one whit behind them in zeal, in a great work like this. Two of the various points he made were: (a) We must select our distributors with great care. A man should not be taken because he was out of employment, or was recommended by his friends. There should be no favoritism. We want men of meek and humble spirit; (b) The nature of the work and their duties should be clearly defined.

The Rev. WONG PING-SAN spoke of the standard as the proper one, but thought there would be a difficulty in finding such persons even for pastors. He alluded to his own experience and his failure to keep up to his own standard, and expressed a fear that many of the members of the Churches were not fit for the work, and closed by calling attention to the difficulties to be encountered. He had known a man, a friend of his, who undertook to sell religious books much below their cost. "What," said the man to whom he offered them, "do you offer to sell me that book for 8 *cash*! I would not have it if you would give it to me." The difficulties are very great, and can be overcome only by God's almighty power, for which we must pray.

The TREASURER spoke of the receipts for five months as amounting to \$284.54, including precious stones and jewelry, some of which were yet to be disposed of. There are twenty-five subscribers, thirteen annual members, and three life members.

The SECRETARY said he would only remark that the parent society was fairly organized. What we now want is the organization of auxiliaries. It is very encouraging that of twenty hard-worked Missionaries, who



were requested to act on the Board of Trustees, sixteen had accepted the office.

The meeting was then closed with the benediction by the Rev. Mr. PAEN.

The Board of Trustees met on the 6th May at 3 P.M. Bishop SCHERESCHIEWSKY presided. The Rev. Dr. ALLEN and the Rev. D. C. MCCOY were elected to fill vacancies in the Board.

The first general meeting of the Foreign members and friends of the Chinese Tract Society was held on Wednesday 7th, May, in the Temperance Hall.

In the absence of Bishop RUSSELL, the president, the Rev. J. M. W. FARNHAM was, on the motion of the Rev. T. TAYLOR of the London Mission, seconded by the Rev. Dr. LAMBUTH, invited to take the chair. The Rev. Dr. YATES was requested to open the meeting with prayer.

The CHAIRMAN on taking his seat said :—The objects of this society are identical with the London Religious and American Tract Societies, viz., to secure the publication of really valuable books, tracts, and periodicals in the Chinese language. It aims not merely to print books and lay them on the shelf, but through local societies and voluntary unpaid visitors, it will seek to circulate the books and try to bring the Chinese to a saving belief in Christ.

It is but five months since the society was organized. There were present at that time :—The Rt. Rev. W. A. RUSSELL, president; Rt. Rev. S. I. J. SCHERESCHIEWSKY, first vice-president; Rev. J. W. LAMBUTH, second vice-president; the Very Rev. Dean BUTCHER, Dr. E. C. LORD, Revs. Wm. MUIRHEAD, W. R. LAMBUTH, J. W. DAVIS, J. M. W. FARNHAM, PAEN SING Z, J. Y. WONG, H. N. WOO, BAU TSIH-DZÆ, and Dr. SUVOONG.

Of the twenty hard-worked Missionaries asked to serve as trustees, sixteen have accepted the office, and seem to take a lively interest in the work. They represent the various denominations, and are located in different parts of China from Canton to Peking.

We propose to organize a society that shall be indigenous. It is called the Chinese Tract Society, and is to be worked, as far as practicable, by the *Chinese* themselves.

The Board of Trustees is to be composed of one-half Foreigners and one-half Chinese from the beginning, and it is hoped that in due time it will pass entirely into the hands of the Natives. It cannot be expected that they should understand the objects and best methods of conducting such institutions, except as they are instructed by their Foreign teachers. But the Chinese are a shrewd people. Our merchants have learned this to their sorrow; and it is time that our diplomatists should know what everybody else knows, viz., that they are not a match for Chinese statesmen in diplomacy. What China needs is the Gospel. Once her people have embraced it, we may safely leave the details of the work in their hands. To say nothing of the advantage they have in dealing with and managing their own people, as a matter of *economy*, we should leave to them all the work they are capable of doing.

It is not that we do not appreciate the parent societies. It is on account of the high appreciation we have of the noble work they are doing, that we are in an humble way seeking to follow their example. With heartfelt gratitude we have contemplated the work of the British and American Societies, in helping the Missionaries in this land. It has been the very great desideratum the *sine qua non*. For other purposes, our various societies and boards have granted us means in accordance with their ability, but for the publi-

cation of tracts and books and religious papers, they have but little, if anything, to give.

To help us carry on this most important part of our work, we have been almost entirely dependent upon the tract societies of the United States and Great Britain. Let it not be imagined that we fling our banner to the breeze as a rival or in any spirit of opposition to these time-honored institutions. We found a society upon the same principles, with a constitution identical, and aspire to carry on, in this great empire, the same work which they have carried on so long and ably in our native lands. We would not rob them of their glory, nor take from them any part of their legitimate work, but on the contrary, hope to organize and perpetuate it.

That we are thoroughly at one with these societies may be seen from the fact that on the eve of our organization, letters were received from the secretaries of each, congratulating us upon our undertaking, offering valuable suggestions and pledging sympathy and support.

While this meeting has been in session, a letter has been received from the Rev. Lewis Bovett WHITE, M.A., Secretary of the London Religious Tract Society. It contained a printed slip as follows :—

*The Religious Tract Society.*

The Committee of the Religious Tract Society find that at the conclusion of the first nine months of the society's financial year, on 31st December, 1878, the grants for missionary purposes amounted to £22,994, exceeding the sum granted during the corresponding nine months of 1877 by £4,179. This excess is due to the continual extension of the field of the Society's Missionary operations, and especially it has been caused by additional expenditure incurred in connection with the Russo-Turkish war, by large grants in aid of Tract distribution during the Paris Exhibition, and by additional grants to India.

They also find, however, that the receipts during the above nine months of 1878, from subscriptions, donations, collections, and legacies, all of which are devoted to the strictly missionary objects of the society, were £10,757, being less by £3,611 than those of the corresponding period of 1877.



The sums granted exceed the total Missionary receipts by £12,237.

Under these circumstances, the Committee appeal to their friends for increased support, so that they may not be compelled to stay their hands and refuse applications which come to them daily from all parts of the Mission field at home and abroad.

SAMUEL MANNING, LL.D.  
LEWIS BOVETT WHITE, M.A., } *Secretaries.*

56, Paternoster Row, London.

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The following is an extract from his letter:—

“MY DEAR SIR,—Your letter of 15th January has been very carefully considered by the Committee.

“It found them looking forward not without anxiety to the close of the financial year on 31st March. The little statement I enclose will explain why. There is, therefore, everything to make them hesitate before entering upon new work, implying additional expenditure.

“Yet it would be with great unwillingness that they could altogether reject an appeal on behalf of a cause so one in aim and spirit with that of the society, coming from one for whose self-denying zeal in the Missionary cause they have so sincere a respect.

“They have, therefore, determined to grant £100 on account of the publication work of the new Chinese Religious Tract Society.”

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The work we contemplate no Foreign society can ever do; though as in the case of the London Religious Tract Society they may render valuable assistance. We have organized the central society and applied for an act of incorporation to secure for the institution a proper legal status. We propose, as we are able, to encourage the organization of local societies, wherever there are church members willing to work them. We hope these local societies will farm out the territory they propose to occupy, giving to each visitor or distributor his or her own district, to be visited faithfully at least once a month.

These visitors will be encouraged to gain admittance, as far as possible, to every house, and by all the means in their power seek to bring the inmates to a saving belief in Jesus. To what extent these local societies are organized, and how far they are useful, depends upon the Missionaries. Many of them are taking a lively interest, have become members of the parent society, and are only waiting for a translation of the constitution, when they will form auxiliary societies.

The society will no doubt soon have its own organ for disseminating information and publishing facts and incidents calculated to interest and enlist sympathy.

A prize has been offered for the best essay against *Fêng-shui*. Several able papers have been sent in, and others are expected.

An important work for the society to perform, is the eliminating of comparatively worthless books and encouraging the publication of standard and valuable works. For this purpose it has selected a Committee of four Foreigners and four Chinamen, all of known ability and representing different denominations. Several books have already been placed in their hands.

We cannot agree with Dr. DRAPER in saying that the press has superseded the pulpit. It is rather to be regarded as a mighty power, to be sanctified and made to help on the great work the pulpit is doing. Among the teeming millions of China, what a field for the press! At the very lowest estimate, there must be many millions of readers in this vast empire, and hundreds of millions of those who cannot read will listen to those who can. What a field for periodical and illustrated literature! This field the Chinese Religious Tract Society is prepared to occupy.

If the people could or would come to the numerous chapels, there would be less need of the work this society proposes to do. But stowed away in the courts

and alleys, shut up in the houses, busy with their various employments, are millions who never go to the chapel, though it be within a few minutes' walk. "If they will not come to us we will go to them," said a lady the other day of the sailors and others in whom she felt an interest. So we long to hear a voluntary and unpaid constituency of this society saying of their own countrymen, "If they will not come to our chapels and churches, we will in our leisure hours, seek them in their homes and try to bring them to Jesus."

Let us hope that in this organization a light has been lit that shall never cease to burn in many villages and in many hearts; and that the influences that have been set to work will continue to exist till the Redeemer's kingdom shall obtain its ultimate triumph.

The Rev. Mr. YEN and Dr. LAMBETH spoke in support of the following resolution, which was carried unanimously:—

"Resolved that we will encourage the organization of an Auxiliary Society in connection with every Church in China."

Mr. YEN said—Mr. Chairman, Ladies, and Gentlemen,—frequently in meetings and conventions, resolutions are proposed so self-evident that no argument and explanations are necessary to support them. On the contrary, whatever remarks are made fall on the audience as mere platitudes, and are apt to send them away less enthusiastic than before. The resolution before this meeting is one of this kind; for he who approves of the organization of the parent society, will necessarily encourage the formation of auxiliary branches; it must, therefore, have had your sympathy and vote before you entered this hall. Clearly, nothing is needed from me, and I address you as the lawyer does a Court when convinced that the judge and the jury have already decided in his client's favor; or to take another comparison,



as I did many times the Sunday schools in America. The resolution stands or falls with the preamble which is here unexpressed. The preamble may be in these words: Whereas a tract society has been established in Shanghai, from which great benefits may be expected, therefore resolved, "That we will encourage the organization of auxiliary societies." If, therefore, it can be shown that benefits may reasonably be expected from this tract society, then the need of auxiliaries becomes a matter of course and requires no note or comment. It may be well to premise that all human schemes are imperfect. They may not produce the results we wish for, nor realize what we hoped. But as long as they do some good, let us not say that they have failed. In the life of Miss TENNY (afterwards Mrs. KERR,) it is mentioned that a friend dissuaded her from Missionary work. "It is not worth while," the friend said, "for you to waste your energy and the Church her money in China; the results are not commensurate." Noble was her answer, an answer that struck me forcibly at the time of reading, "If you can tell me how much a soul is worth in the sight of God, I will tell you whether it is worth while for me to work, and the Church to spend her money." So, in regard to this society, if it saves but one soul, be it that of the meanest coolie, let no one say that its zeal is misdirected and its energy wasted. Again, all schemes to do good are God's calls to us to fulfil our duty of brotherly charity—a vow which we assumed at our baptism. As God has more respect to the means than to the ends, so He will look with more pleasure upon our willingness to obey His commands than to the actual results we may accomplish. The members of this society may accomplish nothing, yet so long as we carry out His will, we are faithful servants. But let us descend from the region of sentimentality to practical realities. There is no doubt that good results may be expected. If I may be allowed

to express an opinion, Missionary success will be greatly promoted if the Missionaries and the people are brought into more friendly intercourse with each other. The difficulties at present arise from the exclusiveness of the Chinese; but, I believe, the tract society is going, in part, to remove it. With tracts in his hand, the Missionary can have access to houses. Thus visiting from house to house, he will have opportunities to make known the unsearchable riches of Christ, more fruitfully of results than his ministrations in the chapel. Mr. ADAMS, a well-known educator in Racine College in the U. S. said that for precept to be effective, it must be given with the living voice. I may add that to be most effective, it must be given personally. The value of private visiting cannot be overestimated. Rev. Joseph Cook of Boston, gave an account of how Dr. CHALMERS went into the slums of Edinburgh and built up a self-supporting church, simply by the influence of social religious visiting. In another lecture, he gave an account of the work in Elberfeld, in Germany, in which pauperism was reduced from eight thousand to one thousand by means of personal visiting. But I may look upon the question in another view. The Society will be to the outside world a bond of Christian fellowship. It will be a token that—

“ Our fears, our hopes, our aims are one ;  
Our comforts and our cares.”

Our conscientious convictions, as well as our church politics, forbid us to co-operate in all schemes. As long as a man is a thinking being, there will be difference of opinion on all important subjects. The more intelligent a people are, the more they will think and speculate, and the more they think and speculate the more they will differ. This is seen in the West. Where there is mental activity, there is diversity; where there is inertness, there is uniformity. It is, therefore, natural that we differ, and work in separate spheres; and for

this very reason we rejoice that this society unites us and manifests to the world that we are indeed one in Christ, and that we hold to "One Lord, one Faith, one Baptism." Further, this society will have a reflexive beneficial influence. St. Paul intreats to "come unto a perfect man, unto the measure of the stature of the fulness of Christ," and, in another place, he gives the method to do it. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Consequently, every effort to do good, aside from conferring benefits on others, helps us to perfect our character and assimilate us to Christ. DARWIN, though he, as we know, does not believe as we do, teaches that it is our duty to relieve the sick and the infirm, because the exercises of these virtues tends to develop in us a high type of humanity. FISKE, of the same school, says, "Every sympathetic impulse that is yielded to, every noble aspiration that is encouraged, adds its item to the impetus of the great movement which is bearing humanity onward towards a richer life and higher character." Shall not then, the exercise of the noble affections of our mind elevate us, who expect a glorious immortality, and make us meet companions with the saints in light? If such be the benefits which we may reasonably expect from the operations of this society, then the importance of auxiliaries becomes self-evident. Judging from the working of similar institutions in England and America, the parent society is useless but for its auxiliaries, just as a general is useless without his soldiers, the body without its members, or anything else without its helps. There is no time like the present for the extension of the Church of Christ, and for the carrying out of a society like this. The



facilities of communication and of printing are opportunities which we Missionaries ought to avail ourselves of as do other people. It may be said that we have already the British Tract Society and the American Tract Society—why need we a new one? I answer, that this new one has two advantages; first, it is domestic, catholic and cosmopolitan; second, it has, as Mr. FARNHAM has already told you, a Publishing Committee, of which the chief members are Bishop SCHERESCHEWSKY, Drs. EDKINS, LORD and ALLEN, men learned in languages and sound in doctrine, and no books can be printed without their consent as well as that of the other members. In this way, books inelegant in style and crude in thought will no longer be circulated. In conclusion, Christian friends, it is impossible for me, a Chinese, to address a Foreign audience without thanking you heartily for this your new exhibition of interest in my countrymen. Your efforts to do good may be a thankless task, but I beg you to bear in mind that you are doing the work of the Lord. They do not appreciate you, because they know not what you do. It is enough for you to know that your chief and sole motive is to benefit the souls of those for whom Christ has died.

Dr. V. P. SUVOONG and the Rev. J. W. DAVIS supported the following motion:—

Resolved that the agency of efficient distributors in every Auxiliary Society is essential to success.

Dr. SUVOONG, speaking on the necessity of having efficient distributors, said: This is an age of doubt and inquiry. Every department in life has been, or is still, in a state of profound revolution. The art of war is now assuming a tremendous proportion that it never did before. The arts of peace are extending the arteries of commerce even to regions which formerly were of only historical interest, and never any financial value. And so it is with Religion. From the early dawn of civiliz-

ation to this 19th century, there never has been a subject that has exercised the human mind so much as that of Religion. Religion, be it true or false, has been the cause of some of the most sanguinary wars in the world. That series of horrible and wicked wars euphemistically styled the Crusades were undertaken by fanatics against fanatics in the cause of Religion. Or more recently, in the 17th century, the 30 years' war which deluged Europe with blood and shook the fabric of all Governments from centre to circumference was, forsooth, also on account of Religion. Oh, Religion! how many crimes have been perpetrated in thy sacred name? But thank God, this state of things was not allowed to continue; and so if men wish to fight, they may do so on account of political creeds, leaving the whole religious wars now to be carried on by the true soldiers of Christ, who fight with the Sword of the Spirit, which is the Word of God. This is being done every Sunday in every church and chapel throughout Christendom. The Pulpit has always been the most powerful lever to bring up the morals of the people to the standard of Christianity. But recently people have begun to think more of books and papers as an agent for the amelioration of mankind. In fact, there are not wanting of those bold thinkers who maintain that the Press has superseded the Pulpit. In the infancy of the human race, as in the time of the Greeks, there were no means of multiplying copies of books or any lighter forms of literature, except through the laborious method of actually writing down word for word. In those days when the people wished an interchange of ideas, they used to congregate together, and information was transmitted to them *viva voce*. In this way, the great Amphictyonic Council called all the States together to consider the welfare of the whole Hellenic race and nation. In this way, it was, that during the celebrated Olympic Games, History and

Tragedy, Prose and Poetry, were constantly recited to the public, and their reciters made famous ever afterwards. It was said that Æschines, after he was defeated by Demosthenes, went to Rhodes, and read his opponent's oration to the Rhodians who were perfectly delighted with it. Then remarked Æschines, "What would you have said, if Demosthenes were here himself to pronounce this oration to you?" This shows how nicely the Greek ear was trained for hearing fine speeches and how they made up the deficiency in printed literature by freequent concourse in the market-place or in the corridors of the Scholæ. Or, if we come to the warlike tribes of Teutons and Gauls, we find them constantly in crowds together, with some one addressing them, signifying their applause by thumping the ground with a stick or a lance. This Teutonic thumping of 2,000 years ago has been suspected to be the ancestor of modern feet-stamping in a public assembly. In a word, that whenever any great ideas are to be communicated to the mass of the people there are two ways to do it: one is by direct address, which is an ancient method; the other by means of the Press, which is a modern process. Each has its advantages and defects, and both are necessary for the success of an enterprise like that of the propagation of the Gospel in heathen lands. In the vast empire of China, a handful of preaching missionaries are not sufficient "What are they among so many?" They need the Press to help them, and this is no new idea at all. Is there any nation in Christendom that has not its various societies for diffusing sound knowledge and religious instruction? But it may be thought that China is not yet ready for it. Well, then, when will she be ready for it? Will it be when she is entirely converted to Christianity, when the temples are transformed to churches, and the banners of the Cross are planted on every city wall? When that day comes, Missionaries

may as well stay at home, for then China herself will send her own St. Augustines and St. Patricks to the then degenerate regions beyond the seas. But, ah! that day will never come. It is a dream of the enthusiast, a delusion of the novice Missionary, who has more zeal than wisdom. No, the greatest needs here are good tracts and books that will awake her from long lethargy; and this brings us face to face with our present subject, viz., the necessity of earnest distributors. Books may be stacked sky-high, and they will be perfectly useless, unless they are widely and faithfully disseminated among the people for whom they are intended. There must be the willing feet to go, and willing hands to distribute. TISCHENDORF, that justly celebrated researcher of biblical antiquity, was once travelling in the vicinity of Mount Sinai and came to the old convent of St. Catharine, and asked the monks if they had any old manuscripts which were of no use to them, but might be of value to him. They answered that they had none: but on showing them what kind of thing he wanted, one of the old monks went to their kitchen and fetched out from a dark crevice in the wall an old dog-eared, tattered volume, which proved to be the earliest and most complete manuscript of the original Greek Testament now extant. That old manuscript might have been lying there in that dark crevice 13 or 14 centuries, during which social revolutions, political commotions, and religious persecutions have, like tidal waves, repeatedly swept over nations, kingdoms, empires,—yea, tongues, languages, and everything that concerned the human race. Ah! that manuscript was indeed an humble casket, but containing a most precious gem. Ah! if all these bright gems were not despised for their humble caskets, they might have shone in those centuries—centuries which would not have earned their opprobrious cognomen—"Dark ages." It was not because human nature was more wicked than it is at the present



age; it was because there were no TISCHENDORFS in those days to bring these heavenly lights from under the "bushels" of ignorance and neglect to the candlesticks of ignorance and true devotion. The grand doctrine of Justification by Faith, the mainspring of the New Dispensation was there in the very midst of the people that boasted the most and practised the least of the most holy religion that ever visited our sin-laden world. That doctrine was relegated and chained to a darksome corner in a Cathedral, until Martin LUTHER came and released her to go on her errand of consolation and reformation for the whole of Europe, to the confusion of her former guardians and the joy of a waiting world. Many years ago, when I was in the State of Ohio, I once heard a farmer recounting the different kinds and qualities of wheat that he had planted. Among them, he mentioned one that he called the Egyptian wheat, which he considered the best, as the ears are more in number and the kernels are larger and more plump in size. He said the seedlings were taken from the hands of Egyptian mummies. Those mummies might have been buried in the time of Joseph, and this wheat might have been the very same kind of wheat mentioned in the Bible as the fat corn that Pharaoh saw in his prophetic dream. For more than 3,000 years those noble germs of life have been held in the firm grip of death. During that time, Egypt, which bristled forth with learning and wisdom and sent forth Secrops and Cadmus to Thebes and Athens, the cradle of European civilization—Egypt has past and gone, gone beyond recall. And to what purpose did her haughty foresight rear those immense piles of monumental stones? They are fast being buried by the sand that wave after wave sweeps over them from the Nubian Desert. The ignorant stranger stares at them with stupid wonder, and the intelligent traveller scans them with a sigh, that human greatness should come to such a

sad end. But it is different with those germs of life; and, indeed, is there any thing which the Supreme Architect of the Universe undertakes to create, that fails in its continuity or beauty of purpose? So those germs of life needed but human agency to transfer them from their surroundings of death to a sphere of resurrected exuberance. Ah! in a far higher sense are the germs of divine life hidden in the grip of these dry bones here—these precious seeds are few compared with the extent of the field to be sown, but the labor and expense needed to multiply them are insignificant compared with the glorious harvest that is expected therefrom. The sowers of the seeds are the distributors of the Word of God, and this is no humble office in the sight of God and His angels, for it has always pleased the Almighty to work by means and agencies. This idea of means and agencies accords well with the human mind, for even in the childhood of man the ingenious were not satisfied with what they saw and heard; so they began to invent those pretty, and at the same time silly stories in regard to the origin of everything human and divine, and called that body of romance Mythology. But when man has outgrown his poetic infancy, he throws these childish fantasies aside and begins to analyze and discover those wonderful laws of the Universe which make him to exclaim in sincerity and in truth—“Oh, Lord! What is man that thou art mindful of him, or the son of man that thou visitest him.” In the beginning, God created everything by the simple fiat of His word. God said, and it was done. But not so now. In every sphere in life we see God uses human agency. The Gospel Dispensation was ushered in by the God-man Christ, and has been carried on by his disciples ever since. The children of this world are wise in their generation, for they do not expect any miracles for the accomplishment of their pet ideas and hobbies, but they

strain every nerve to compass them themselves; for, look at any first-class nation and observe how public opinions are tossed to and fro by every wind of doctrine issuing from the caverns of the political Press. They send scouts to brave the dangers of bloody wars, they fit out expeditions to traverse dark continents, commission men to go to the heated Equator and the Arctic Pole. Let us learn a lesson from these and use the Press, and thus put forth our utmost energy for a cause far more worthy of human effort—a cause hailed with joy by the angels and not refused by the Son of God. With these inferences before us, would it not be a culpable neglect to allow this society no place in our attention? Especially as the field for its operation is still unoccupied by any unitarian or infidel societies with which India is now unhappily saddled. With a corps of faithful distributors, this society is bound to have the fairest prospect of success in the future, for here we have already a written language that has served a useful purpose from time immemorial, and is destined to be the grand viaduct for the moral and spiritual irrigation of the empire. My Christian friends, then, in the name of the perishing millions I entreat you, to open that divine fountain of Emanuel's redeeming blood and let it run in that channel of Chinese language—the only thing good in China.

Rev. J. W. DAVIS said—Mr. President, I take great pleasure in supporting this resolution. The distribution of Christian books and tracts is a work which deserves the closest attention of Missionaries in any land. It deserves special attention in China, for the Chinese are a reading people. The literati form a numerous class, and there are many among the shopkeepers who are fond of reading. It is very common to see men sitting in their stores after the principal part of the day's work has been performed intently reading some Chinese novel. They read Chinese books, they read the *Shun-pao*, and

if they have well prepared Christian books and tracts, they will read them. The Chinese do read Christian books and tracts. A year or two ago, while I was trying to sell books in the city of Huchow, in Chehkiang province, a man to whom I offered a book replied, "I have read that," and turning around he opened a drawer and drew out a well thumbed copy of the work I was selling. Very frequently when I am selling books, a man will buy a copy of each kind that I have and ask earnestly, "Have you any other kinds?" Often I am asked for some particular book. Several times men have asked me for the treatise on the Evidences of Christianity by Dr. Martin, of Peking. In this connection it is worthy of notice that the Chinese are willing to pay for the books and tracts that teach Christianity. Recently, a missionary, who has had several years experience, made an experiment. He bought twenty-five thousand *cash* worth of books at cost price from the Presbyterian Mission Press and sold them in the cities and towns of Kiangsu Province for ten thousand *cash*. On this fact I base a short and simple argument. If a Chinaman is willing to pay for a book, we may safely conclude that he will read it, or try to read it at any rate. Another important consideration is this. There are many books widely circulated among the Chinese which propagate and foster their superstitious and idolatrous beliefs. I will give a single instance. There is a book well printed and well illustrated, as Chinese illustrations go, describing as minutely as Dante does, the horrors of hell. One picture represents the sinner vainly trying to climb out of a boiling caldron, while several devils stand around him and keep up the fire. Another page represents the punishment of the slanderer. An ugly devil has a hook fastened in the victim's tongue and is about to draw it out and cut it off. Another picture shows how the devils take a sinner and



bind him between two boards and saw him in two from head downwards. The moral of all this is,—“worship the gods and eschew evil.” Now, if such books are circulated among the Chinese, let us do all we can to give them books which will show them the true way of escaping woe in the world to come. Again, Christian books and tracts confirm the truth which is preached in the chapels. The Chinese are apt to let what they hear go in at one ear and come out at the other. Our Saviour shows us in the parable of the sower that the devil makes it his business to catch away the truth which men hear, or to divert their minds from it by “the cares of this world or the deceitfulness of riches.” Now books and tracts are an admirable means of preventing this. They remind those who have heard the truth of what has been told them, give them a fuller and connected view of Christianity, answer objections that might lead to a rejection of the Gospel, and contradict the falsehoods concerning Christians which are circulated and believed by the natives. The last consideration that I urge in favor of the resolution before us is that books and tracts often convey a knowledge of the Gospel to those who live in remote or secluded parts of the country. They find their way from place to place and fall into the hands of men who never have an opportunity of hearing the Gospel from the lips of a preacher. I will give an illustration of the way in which Christian books are distributed throughout China. One day while I was selling books on the streets of Soochow, I was met by a man who lives in a town in a mountainous part of Chehkiang province. He bought all the books I had with me, and then followed me to my home and bought sixty copies of a carefully prepared work on the “Evidences of Christianity.” He told me that he intended to take these books to his native town and sell them there. Christian books and tracts are winged messengers which go throughout

the length and breadth of the land, telling of God's truth and of Christ's love. Let every man who desires the conversion of China's millions do his utmost to speed these messengers on their way.

The motion was carried unanimously.

The Annual Report of the Treasurer was read, and the meeting closed with the usual devotional exercises.

### TREASURER'S REPORT 1878—79.

(Dec. 1st to Apr. 30th.)

Receipts.		Expenditures.	
Dec. 1878.	\$ 106.73	Dec. 1878.	\$ 5.50
Jan. 1879.	11.00	Jan. 1879.	4.04
Feb. "	8.00	Feb. "	.60
Mar. "	64.00	Mar. "	.80
Apr. "	12.20	Apr. "	4.45
		Bal.	186.54
	<u>201.93</u>		<u>201.93</u>

Bal. brot. down	...	...	...	...	...	...	\$ 186.54
Jewelry estimated at	...	...	...	...	...	...	98.00

Total assets \$ 284.54

Shanghai April 30, 1879.

W. R. Lambuth, Treas

# FORM OF BEQUEST.

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I HEREBY GIVE AND BEQUEATH to  
"The Chinese Religious Tract Society,"  
instituted in Shanghai, the sum of \_\_\_\_\_  
Dollars, to be applied to the charitable uses and  
purposes of the said Society.



(Signed,) \_\_\_\_\_  
(Witnesses) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in the presence of each other.

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A form of Constitution for an Auxiliary will be furnished on application. But those who organize these societies will make such changes as suit their circumstances.

The systematic visitation from house to house has been greatly blessed in other lands, both to the visitor and visited.

Among our more than 13,000 native Christians in China, may be found a good corps of visitors, and there is certainly need enough of such labors among our neighbors.

We now have an opportunity of helping the native Christians to organize, and of teaching them the duty of a visitor or distributor.

Under such an organization and the influence, and encouragement of sister societies in different parts of the empire, we may pray and hope for great results.

Who will become leaders in this noble work, and head the list of local societies?

Those who are successful in securing the organization of Auxiliaries will please report the name of the society, together with the names of the officers, and the date of the first meeting, and send a copy of the constitution adopted.





SECOND  
ANNUAL MEETING

OF THE

Chinese Religious Tract Society,

HELD IN SHANGHAI,

MAY, 1880.

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SHANGHAI:

OFFICE OF THE "SHANGHAI MERCURY."

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1880.



THE  
Chinese Religious Tract Society.

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PRESIDENT:

REV. A. P. HAPPER, D.D.

VICE-PRESIDENTS:

Rt. REV. S. I. J. SCHERESCHEWSKY, D.D.,

REV. J. W. LAMBUTH, B. A.

TREASURER:

REV. W. R. LAMBUTH, M.D.

EXAMINING COMMITTEE:

Rev. J. Edkins, D.D.,

*Chairman.*

Rev. S. I. J. Schereschewsky, D.D.

Rev. Young J. Allen, D.D.,

L.L.D.

Rev. E. C. Lord, D.D.

Rev. Pæn Sing-z, B.A.

Rev. Y. K. Yen, B.A.,

Rev. C. K. Marshall.

Rev. Tsiu Jin-kwæ.

EXECUTIVE COMMITTEE:

Rev. A. P. Happer, D.D.,

*Chairman.*

Rev. J. M. W. Farnham, D.D.

Rev. W. R. Lambuth, M.D.

Rev. Bau Tsih-dzæ.

V. P. Suvoong, Esq., M.D.

Rev. John W. Davis, M.A.

Rev. Wong Jung-ya.

Rev. H. N. Woo.

CORRESPONDING SECRETARIES:

Rev. J. M. W. FARNHAM, D.D. | V. P. SUVOONG, Esq., M.D.

RECORDING SECRETARIES:

Rev. JOHN W. DAVIS, M.A. | Rev. BAU TSIH-DZÆ.

BANKERS:

Hongkong and Shanghai Banking Corporation.

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Butcher, Very Rev. Dean D.D.	...	...	Shanghai.
Chau Hok, Rev.	...	...	Canton.
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Suvoong, Esq., V. P. M.D.	...	...	Shanghai.
Taylor, Rev. J. Hudson M.R.C.S., F.R.G.S.	...	...	Shanghai.
Tsih-dzæ, Rev. Bau	...	...	Shanghai.
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Yen, Rev. Y. K. B.A.	...	...	Shanghai.
Ying, Rev. Zau-koo	...	...	Peking.
Yu, Rev. Sik-kau	...	...	Canton.



## SECOND ANNUAL REPORT.

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In reviewing the past year, we are reminded of the loss the Society has sustained in the death of its President, the late Right Reverend WILLIAM A. RUSSELL, D.D.

The following resolutions, drawn up by Dr. Suvoong, at the request of the Executive Committee, were ordered to be sent to his family and published.

Whereas, it has pleased God in His good Providence to remove the Rt. Rev. Bishop RUSSELL, D.D., from our midst, it is hereby

*Resolved*—That we deeply sympathize with the Church Missionary Society in the loss of its most devoted leader in the Mission of North-China; and it is our deep conviction that the Protestant Missionaries of all Denominations in China lose in his decease the benefits and influence naturally accruing from the fruits of his wisdom, experience, and Christian devotion, acquired and displayed in upwards of thirty years' labour for China.

*Resolved*—That we sympathize with the foreign religious communities in China in the loss of a most learned and able defender of the faith.

*Resolved*—That we consider the native population, and especially the native converts, have sustained an irreparable loss in the translation of their faithful Shepherd and Counsellor, Father and Friend, from the laborious paths of a heathen field to the peaceful streets of the Heavenly Jerusalem.

*Resolved*—That we, the members of the Chinese Religious Tract Society, of which the late Rev. Bishop Russell was the first chosen head and President, do sincerely deplore that we shall ever afterwards miss his warm co-operation, mature judgment and Christian earnestness, whereon, humanly speaking, we have relied so much for the triumphant success of our yet infant Society.

**Resolved**—That we truly and sincerely sympathize with the afflicted family, and we would particularly extend our most heartfelt sympathy to the one who has so long been the partner of his life, sharing with him all the trials incident to the founding of a new Mission. And we sincerely hope and pray that God will sustain her in her present trial, and enable her to feel that her husband has only gone to those many mansions in Heaven, where Christ has gone before to prepare for all the children of God. And we pray the Lord of the harvest that, as faithful labourers are one after another removed from the field to their heavenly harvest home, others may be sent to take up and continue the soul gathering work so well begun by the early missionaries to China.

V. P. SEVOONG, *Cor. Sec.*

In November, the Executive Committee issued a circular, asking the members of the Board of Trustees to vote for a President, and the Rev. A. P. Happer, D.D., was unanimously elected.

The first year of the history of the Society was one of organization. Those interested in it were widely separated. As a general meeting was impossible, the work involved much time and correspondence. It was not till past the middle of the second year that the Society was prepared to commence printing. The navigation was closed on the Peiho River increasing the difficulties of communication before a single work had been approved by the examining committee.

The cost of printing the translation of *Baister's Daily Light upon the Divine Scriptures* by Rev. G. W. Clarke, was considered too great to be undertaken at present. All the other works approved by the Examining Committee were printed, viz.: *The Two Friends*, by Rev. Wm. Milne, D.D.; *The Rationale of Christian Missions*, prepared at the request

of the Shanghai General Conference by Drs. Allen, Williamson, Yates and the Rev. Griffith John; *Food for the Soul*, by Rev. A. W. Douthwaite, and a *Sheet Calendar*, by the Rev. E. H. Thompson.

Reckoning this calendar as eight pages of a tract, the society has published the equivalent of 1,160,000 pages, all of which have been or will shortly be in the society's depositories in different parts of the Empire.

Of the twenty-eight missionaries invited to act as local secretaries, and open depositories at the various mission stations, many have accepted the office and others no doubt will. One local society has been organized and others are in progress.

The books in the hands of the Examining Committee are: *A Prize Essay on Fêng-shui*; *A Prize Essay on the Sacred Scriptures: Holy Living*, by Rev. T. Richard; *The Power of Prayer*, by Rev. John Butler; *The Philosophy of the plan of Salvation*, by Rev. T. Richard, and a sermon by Dr. Edkins. Other standard works will be brought out by the Society as it has the means.

A Chinese pastor has written from the Sandwich Islands expressing his delight on hearing of the organization of the society. He offers to become a member, paying fifty dollars, and speaks of the need of such work as the society proposes to do, among his countrymen in the Sandwich Islands. He asks us to send him a supply of books.

Among other pleasant incidents in connection with the year's work. The Rev. J. H. Heywood D.D. Corresponding Secretary of the American Tract Society, writing to

one of the secretaries of the Chinese Religious Tract Society, under date American Tract Society. New York Nov. 29, 1879 says :—

“The wife of a poor colporteur 1,000 miles in the interior (in Kansas) was very anxious for some pretty flowers in her house, and as she had no money she “asked Jesus,” she writes me “for a little money to buy some flower bulbs with.” In a week a letter came with one dollar in it. Her husband, a most devoted Christian, asked her what she would do with it. She said it came in answer to prayer and for a certain purpose, “Can you spend that money for flowers,” said he, “when so many heathen are dying without a knowledge of Christ?” “Well then,” she answered, “I will send it to the Chinese Tract Society.”

And Dr. Stevenson adds, “I have it for you, to be sent at first opportunity.”

## THE SECOND ANNUAL MEETING.

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The first of the series of services connected with the Second Anniversary of the Society, was held on the 2nd of May, 1880, at 4 o'clock P.M., in the Baptist Mission, (Rev. Dr. Yates') City Chapel. The Rev. A. P. Happer, D.D., presiding.

The Rev. Bau Tsih-dzæ, of the Presbyterian Mission, preached the Annual Sermon in Chinese. The Rev. Wong Ping-san, the pastor of the Baptist Native Church, conducted the opening services, assisted by the Rev. Pæn Sing-s, Pastor of the London Mission Native Church. The Rev. Mr. Marshall, native pastor of the Methodist Church took part in the closing exercises. An abstract of the Reports of the Secretary and Treasurer were given in Chinese. The large Church was well filled with an attentive audience, mostly native Christians of various denominations, with missionaries of which several were from the outports.

On Sunday, May 2nd, 1880, at 6 P.M., the Annual Sermon was preached in English, in the Union Chapel, by the President, the Rev. Dr. Happer.

On Tuesday, May 4th, at 3 P.M., the Board of Trustees met in the Methodist Mission Chapel, for the transaction of the annual business.

On Wednesday, May 5th, at half-past eight o'clock, a general meeting of the friends and members of the society was held in the Union Chapel. The President, the Rev. A. P. Happer, D.D., presided, and delivered his Inaugural Address, and the Rev. Thomas Taylor, of the London Mission, assisted in the devotional exercises.



## ANNUAL SERMON IN CHINESE.

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The Rev. Mr. Bau in his annual sermon spoke in Chinese in substance as follows :—

We are assembled here to-day especially on account of the Chinese Religious Tract Society, and by its appointment I, the least and as one born out of due time, am called upon to speak. But since the society has conferred such an honour upon me, I will speak in its interests, as best I can, and pray God's Spirit to rest upon every heart and move us to greater earnestness.

Let us consider the gospel's entrance into China. For many years the Chinese prohibited the preaching of the gospel in this Empire, but in 1843 five ports were opened by treaty to the gospel and to commerce; afterwards in 1861 the treaty was revised and in new places were added, and all China was thrown open to the missionaries, and now we may go everywhere preaching the gospel. In China there are 400,000,000 inhabitants, full one third of the population of the earth, nearly all ignorant of the gospel, perhaps there are fourteen or fifteen thousand of them who are Christians. If Christianity is to be spread abroad over this Empire we must look to these fourteen or fifteen thousand to do the work. When we consider the smallness of the number and the greatness of the work it seems impossible. It is like an immense rock that it would take twenty or thirty men to raise—how can one man

lift it? If you have a long lever properly set one man may raise it. The great stone to be raised is the millions of unconverted Chinese to whom we must give the gospel. The one man who must do the work is the few native converts; and the printed page is one of the mightiest levers that can be used, or we may liken it to a grain of mustard; which we hope will grow up into a great stalk, or like a statement I lately saw in the newspaper. If you plant a grain of wheat it will bring forth 50 grains the first year. The second year these grains will produce, 2,500 grains; in the twelfth year the product would be sufficient to support the whole population of the earth. How can we thus multiply and spread the gospel in this great Empire? We must use type and print books and tracts and with God's blessing it can be accomplished.

A type is a very small thing, but it has a mighty power. By the printed page we may send our thoughts to distant places and influence thousands and millions of persons. Among all the heathen nations of the earth there is not probably one where literature is so generally known and respected.

The characters used in writing and printing are the same all over the Empire, and a book printed in Chinese may be read not only in the eighteen provinces, but in Mongolia, Manchuria, Thibet, Corea, Japan, the Loochoo Islands, besides among the emigrants scattered in the Sandwich Islands, California, Singapore, Australia, &c. This extensive use of the Chinese language gives additional importance to the organization of the Chinese Religious Tract Society. The Bible has been printed in this language and scattered far and wide. The Christians may understand it partially, but the heathen can hardly be

expected to understand it very clearly, unless we give them tracts, &c., to help explain the scriptures, this lends importance to the Tract Society's publications.

Perhaps there are some who do not understand what books we are ready to print, we are not like the Bible Society, who can only print the bare text of the Bible and are prohibited from printing a word of comment. Any work calculated to glorify God and save souls, may be printed by our society.

Those who will not accept the gift of a Bible, will perhaps buy and read a book well illustrated and containing not only religious truth, but the news of the day or other valuable information. We are prepared to print the bible *with* notes and comment, works on the various important doctrines of the bible, such as are calculated to instruct Christians and secure their growth in grace, like "The Pilgrim's Progress," Dr. Nevius' Theology, &c. We are prepared to print works calculated to bring souls to Christ, like "The Two friends," by Dr. Milne, and the "Evidences of Christianity," by Dr. Martin. We are prepared to publish periodicals to assist in spreading the gospel, containing the news of the day and much useful information upon scientific and other subjects, like Dr. Allen's *Globe Magazine*, Dr. Farnham's *Child's Paper*, and the *Foochow Gazette*. We are prepared to print books for children containing hymns and simple forms of prayer, easy lessons in reading and pictures. The society will not only publish on its own account, but may help others either by printing an author's work, or by making an appropriation to help him. We not only aim at publishing books, tracts and newspapers, but hope to induce Christians to organize local societies wherever it is possible. Allow me

to allude to these local societies in the United States. One Minister writes concerning them, "If the auxiliary societies did no other good they would be a great blessing to the Church members themselves." The great evil in the Church is want of activity among the members, they are too lifeless and indifferent. These auxiliaries are like a needle to spur them to action. Within the boundaries of every Church there must be many who can scarcely be reached by any other means. Another writes, "before the organization of these auxiliaries the Church members lacked the facilities that they now possess. These societies not only set them to work, but give them new means for doing good." A local society reports "forty or fifty who have been converted through the efforts of the distributors. One person said to a distributor "My wife and I and three children, I hope, have been converted by those few pages of God's truth, and likewise *six other persons* in my neighbourhood." "I do not know," says the distributor, "when I have seen a more humble and pious man than he seemed to be." The results of these local societies in other hands can scarcely be overrated. We do not intend to use any paid agents, but hope the Churches will organize the work, and enlist voluntary distributors. It is hoped that one or more will be organized in every place where Churches have been planted. Say for instance, if every Church in Shanghai should organize a tract Society, there would be six. At this rate there would be four in Ningpo, &c., &c.

Each local Society should have its own Chairman, Secretary, Treasurer, and Distributors. The Officers may be appointed with other earnest Christians as distributors. The distributor should go to each family in his or her district

at least once a month, if there is an opportunity to read and pray with the family it should be eagerly embraced. If he can furnish any book or tract to meet the spiritual necessities of any member of the family he should esteem it a privilege. Each distributor should have a well defined district, and go regularly over it. The local society will settle for itself the amount each member shall contribute per month, whether 200 cash, 100 or only 50. The distributor can go out any evening or at a time when it will not interfere with the regular service on Sabbath. There are then the following advantages to be derived from this work :—

1st.—The Tract selected to meet the spiritual needs of the family is calculated to do great good.

2nd.—The exhortations of the distributors are one of the very best means of doing good. He not only leaves a book but carefully adapts his instruction to the wants of his hearer, urging those among whom he goes to read the Bible and pray.

If he meets the poor and needy he may administer to their wants and bring them the comforts of religion. The great doctrine to be held up to all is, *Christ died for us*, and entreat them to believe in him and serve him.

3rd.—If the distributor goes forth with prayer for God's blessing on his labors, he will surely be blessed himself. Some fast and pray before going forth on this errand. These labours make the Christian self-sacrificing in seeking the good of others. It enables the Christian to know the spiritual condition of those around him, and use the best means to bring them to Christ. It makes the church member feel his own weakness and ask help of God in spreading the gospel; it leads all to activity in their duties. As to



the organization of such societies, if the members are in earnest it can be accomplished ; if undertaken in faith and prayer there is no church in which an auxiliary may not be formed, and earnest-hearted distributors found. There is no church so poor that it cannot afford the few cash to purchase the necessary tracts.

This is a work in which the women may engage. It is no unusual sight to see women in China going from house to house to sell small articles of value. Our native Christians can follow this example and go from house to house bearing the gospel. In every country, women are the first to accept Christianity. They receive the greatest blessings and ought to help spread the joyful news. The auxiliary societies should meet at least monthly, to hear the reports of the distributors ; the distributors should be familiar with the doctrines of our religion that they may be prepared to explain them to all they meet, whether high or low, rich or poor, learned or unlearned. They should be familiar with suitable passages of scripture to assist them in enforcing the truth. If the words are selected with care and the work engaged in with interest and faith, souls will be saved. They will certainly meet as they go from house to house those who have not heard the gospel before, to whom they can bear the message. The distributors should be filled with the Holy Spirit and a love of souls, be constant in prayer, self sacrificing, and full of faith. They should be patient, and bear with those who hate and abuse them, showing forth the principles of the gospel they profess, as the Lord Jesus Christ did.

If the principles of this society are carried out, all the church members, male and female, may be set to work. Therefore we trust every church will take an interest in the

organizing of auxiliary societies. If they consider this method is a good one, they will certainly help to set up these local societies.

The heathen are so numerous that it is impossible for the pastors and preachers to reach them all, but the church members can help to teach them and invite them to come and hear the gospel preached.

The pastors cannot be ignorant of the fact that most of their members are doing nothing to spread the gospel, let them organize these tract societies and their members will be set to work. No one need excuse himself because he lives in the city or country, the tract society is adapted to all places. Already we have one local society organized in Kiuchow by the native members, another is being organized in Peking, and still another talked of in Shanghai, and we hope many more will follow their example.

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## INAUGURAL ADDRESS.

The following is from the President's Inaugural Address :—

I.—There are forty members in the board of Trustees, one-half of whom are foreign missionaries and one-half native brethren, some of whom are ordained ministers and some laymen. The foreign missionaries are connected with the different missionary organizations labouring in China, so far as they could be secured. The work of the Society is carried on by an executive committee consisting of eight persons, and of an examining editorial committee of the same number. Of these committees one-half of the members are foreign missionaries and the other half native brethren.

II.—Its fundamental principle is a *union* of the disciples of the Lord Jesus to effect an object which is dear to all who love the Lord.

III.—The object of the Society is to make known the glorious gospel of the blessed God.

IV.—The means, to be used throughout China to accomplish this object, are preparing, publishing and distributing Christian books and tracts.

V.—The Society solicits the co-operation of all the missionaries, of all the foreign Christian residents in China and of the native churches.

VI.—It solicits contributions, from all in this land and other lands, who approve of its objects and wish to help in its work.

VII.—The Society desires that auxiliary societies should be formed, in every native church in China, to collect and transmit contributions to the parent Society, to purchase tracts or receive them in return for contributions

sent, which tracts are by them to be distributed, sold or given away by the members of the several churches in such a way as the pastor, elders and deacons may deem best for diffusing abroad the knowledge of the way of salvation.

VIII.—This work, on the part of the native churches, is to be done with the knowledge, approval and concurrence of the various ecclesiastical organizations with which they are respectively connected.

IX.—There are a constitution and by-laws, which guide and regulate the actions and doings of the Board of Trustees, the Executive Committee and the Examining Committee, and secure that the work for which the Society has been formed will be carried on in a regular and methodical way, and so as to secure as far as human means can effect, the desired results.

X.—None of the trustees, officers or agents of the Society receive any pecuniary compensation for their labours. It is, on their part, a labour of love.

It is clear from this statement of the objects and plans of the society, that it is not the design or purpose to supplant or interfere with the work of any existing societies or organizations, but to co-operate with them in one common work, and to supplement *something* they do not do. We rejoice in all the various agencies which are in operation disseminating the gospel among the Chinese. We rejoice in the abundant issues, from the various Mission Presses at Foochow, Shanghai and Peking. We wish their usefulness to be greatly extended.

The point where this society supplies a want is in the matter of the *union* and *co-operation* of Christians of different countries, names, and denominations in one common work, presenting a living and tangible evidence of *oneness* of all

who have one Lord Jesus Christ. This *oneness* of Christians is a matter that is very dear to the Christian heart, as it is to our blessed Lord, and for which our Saviour prayed when he asked "that they all may *be one*; as thou Father art in me and I in thee, that they may *all be one in us*." That it commends itself to the Christian feeling of many is evident from these facts:—

1.—That the position of Trustee has been accepted by so many esteemed brethren.

2.—The great religious tract societies of England and America, after which it is so closely modeled have given it the right hand of fellowship, in making liberal grants of money to help start its work.

3.—A banker of New York city, seeing some notice of its organization, unsolicited sent \$500 as an expression of his good will.

But the most gratifying evidence that it has met a want in the heart of Chinese Christians is the fact that many have come forward and paid their three dollars for annual membership and have paid the second year's subscription without being asked, one having paid \$6 at one time, three for himself and three for his wife.

If we could recall all the difficulties and discouragements which were experienced in the commencement of those great Parent Institutions in our native lands, whose wide spread operations cover the whole land and extend most beneficently to foreign countries, we would see that they made but slow progress at first. They met with indifference from many—some saying that they were premature—others that existing organizations were sufficient. But they were "*plants of righteousness* which the Lord had planted," and "they have yielded their fruits monthly, and their leaves have been for the healing of the nations."



May the Lord, in his great mercy for mankind, raise up many more such instrumentalities in all lands and hasten their growth in his day.

At home there are denominational Boards of Publication, and no denomination could succeed in maintaining its position without them. But yet there is room in the United States for the American Tract Society, and in England for the Religious Tract Society. What a blank there would be in the religious life and activity if these two agencies, with all their wide spread ramifications, were withdrawn from America and Great Britain.

Every missionary organization which has been long engaged in christian work in China, has its system of publication for its distinctive Christian literature and doctrinal works. These must continue to be so long as there are denominations and separate organizations for the prosecution of Christian work. I am not one of those who denounce denominations. I hold that a preference and love to one's own church organization, discipline and work, is perfectly compatible with a love to all who love our Lord Jesus Christ, and a ready co-operation in general work for the advancement of Christ's kingdom with all the followers of our common Lord ; just as true love of one's own country is compatible with the most warm hearted, world embracing philanthropy. I would feel shy of any one who vaunts the idea that he is free from all denominational preference. While I wish everywhere to be known first and above all as a Christian, a *Minister of Christ* in distinction from *all other religions and doctrines*, yet I am warmly loyal to my ordination vows as a minister of the Presbyterian church.

One great object of this society is to train the natives

in this feature of christianity, viz. : the common brotherhood of Christians of all denominations, by giving them the privilege of co-operating in our common work for our common Lord and Saviour, without any distinction of nation or creed. That it is well calculated to effect that object no one can deny. There is no form of *good works* so highly esteemed among the Chinese as printing and distributing good books. We meet this form of good works very frequently in the South of China, and I presume it is also met with in North China. In a village near Canton a man expends a large portion of his income as a teacher, in having printed and distributed a tract, exhorting to correct living. The occasion of his doing so is that, he was once in imminent danger of being cast away, he called upon the goddess of mercy vowing if saved he would make known her efficiency as a saviour, and he now distributes those tracts in fulfilment of his vow.

A few days ago a native christian brought me four tracts published by a man who wishes his fellowmen to lead moral lives. The express object of this society is to unite native Christians in managing and supporting the preparation of books and tracts explaining the Christian religion. What we labour for and hope in the end to see effected, is a Society managed and supported by the natives themselves. We hope it may be with a printing establishment, owned, directed and worked by themselves, with depositories under the management of native agents of the society, located in different parts of the Empire. We hope to see them publishing tracts written by themselves, in which the great fundamental doctrines of our religion shall be stated in their own modes of thought and with their own illustrations and style, so as to reach the

minds of their countrymen. It is hoped that these tracts full of the love of Jesus and good will to men, will be carried into the innumerable towns, villages and hamlets of this widely extended land, and on the multitude of vessels and boats that thread the numerous rivers and canals of this trafficking people. In other words what we want to see is a Religious Tract Society *here* which will be to China what the Religious Tract Society of London is to Great Britain, and the American Tract Society is to the United States of America. I take it for granted that there is not a single one in this audience who would not rejoice to see such a result—not a single friend of the gospel, or one who desires the conversion of China, who would not rejoice to see such a result. We ask the co-operation of all, we seek the counsel and suggestions of all. We have sought to make the basis wide and well chosen so as to satisfy all. We have solicited the co-operation of all and have endeavoured to get those to act as trustees in whose wisdom and prudence all would have confidence. If there is anything objectionable in the organization as it now exists, we will gladly receive suggestions from any one to improve and correct them.

To effect such a result there must be a commencement; the natives cannot always be kept in leading strings, and we think the time for such an effort has fully come.

It was the concurrent opinion of the missionaries of Shanghai, as expressed in conference last night, that the native Christians contributed so little because they had not been properly instructed.

The most striking instances in which the native Christians have been introduced to joint conducting of Christian work is in the annual Methodist conference at Foochow—in the Classes of the Reformed and Presbyterian churches

at Amoy, in the Ningpo presbytery and the synod of China, in connection with the Presbyterian church. In all these four ecclesiastical bodies, the native members largely exceed in numbers the foreign missionaries, and the work is carried on with the best results and with the most gratifying order and decorum—and from these examples of the safety and success with which the native brethren can aid in the regular work of ecclesiastical bodies, we have the best grounds of encouragement to seek to give them greater facilities and opportunities for such co-operation, feeling assured that thereby there will come great enlargement and expansion of Christian work. As an instance of their readiness to enter upon new work of their own, I may mention the following:—The ministers, elders and members of the churches in the Ningpo presbytery are planning to commence a boarding school in which their own sons can secure a Christian education, that will fit them for the discharge of the duties of life. Who can say but that a Christian college or high school may yet grow out of that contemplated school? Harvard and Yale Colleges, in the United States, had a very small commencement.

In accordance with present usage the native Christians are not associated with the missionaries in the disbursement of home funds. How then can they be better trained in such work than by organizing a society in which they will be joint, and in the end, sole contributors and directors? There is now in China a body of some 15,000 native Christians in more than 500 churches. There are more than eighty ordained native preachers, more than 500 assistant preachers, nearly 100 colporteurs—more than 100 bible women. Is it wise and expedient that these 15,000 native Christians and more than 800 native Christ-

ian workers shall have some society in which they can have a common interest and which shall be to them a symbol of the union and communion which subsists among all the followers of the Lord Jesus? Besides this Tract Society there is no other union Society now in existence in China. We claim that on here is a common ground which we can all meet, a blessed work to which all may contribute, as God prospers them, and in the carrying out of which all may co-operate; and in planning for which all may take counsel together, and in praying for which all may with one heart and voice unite in asking God to bless the united efforts of all his servants in these labours to make known "the only name given among men by which we may be saved."

Those who have taken the initiation in the organization of this society have not done so because they feel they have any claim to be leaders, but simply because they felt desirous of doing that which they felt would be for the glory of God and the extension of his kingdom.

They most cordially invite all their brethren to unite with them in the effort to accomplish a most important result. If others will do the work, and they are fully aware of the fact that there are others who could do it better, they will gladly yield the labouring oar to them. If all the four hundred and seventy three foreign missionaries in China, male and female, will in their several spheres and places cordially co-operate in the work, state the object and aims of the society and give the native Christians the opportunity of contributing to it and then receive for them the tracts, which the society is ready to supply to all contributors to half the value of the contributions; we feel that it will be a very easy work to effect most desirable results, and that it will be a most important means of training the native



churches in the grace of giving and also of labouring personally for the salvation of their fellowmen. For while there are many of the native members who cannot preach the gospel, there are few indeed who could not hand a tract to those they meet and ask them to read it. If each Church would contribute a sum to this society and thus get a supply of tracts, those who are willing to engage in the voluntary distribution would have the means at hand. It thus presents a most feasible plan, (a plan which in the experience of the great societies in England and the United States, has produced the most gratifying result) for developing in the native Church the germs of giving and personal effort for the salvation of others, and at the same time increasing their love to their Lord and Saviour and their fellow Christians of every name and denomination.

With this statement of the principles of the society, and its objects and aims, I wish to thank my brethren, the trustees, for their Christian esteem and confidence which led them to elect me to occupy the position of president of the society which has such high and noble Christian aims. I do not feel that I have any more adaptation and capability to discharge the duties of the office to which your partiality has called me, than many others of our number. But having accepted the office, I will endeavor to discharge its duties faithfully and to the best of my ability. I ask and confidently expect the most earnest co-operation of all my fellow trustees, in the efforts to make this society a blessing to the native Churches and to the multitudes in this land, who are yet without the knowledge of the Gospel. In dependence upon the assistance of divine grace, and praying for his abundant blessing upon our joint effort, I accept the office to which you have called me.

# RECEIPTS.

May 1st, 1879-80.

May 27th, 1879—Grant from American Tract Society .. .. .	£92 7s. 1d. = \$	432.54
June 7th, 1879—Sale of Jewelry .. .. .		18.00
Dec. 1st, 1879—Donation by A. P. Stokes, Esq., U.S.A. .. .. .	£100 0s. 0d. = \$	516.19
Jan. 1st, 1880—Interest on deposit .. .. .		8.45
March 19th, 1880—Sale of 5,600 Calendars .. .. .		10.90
April 10th, 1880—Grant by Religious Tract Society, England .. .. .	£100 0s. 0d. = \$	526.32
1879-80—Annual Subscriptions .. .. .		77.00
„ Life Members, one .. .. .		50.00
		<hr/> 1,639.40
By Balance from April 30th, 1879 .. .. .		186.54
		<hr/> \$ 1,825.94

# EXPENDITURES.

May 8th, 1879—Rent of Temperance Hall .. .. .	\$	6.00
Nov. 20th, 1879—To printing Constitution, By-Laws, &c. .. .. .		31.10
Jan. 16th, 1880—To writer of Prize Essay on the <i>Fung Shui</i> .. .. .		25.00
March 11th, 1880—To printing Books and Tracts .. .. .		100.00
March 15th, 1880—Grant for Calendars .. .. .		10.00
April 8th, 1880—To printing Books and Tracts .. .. .		100.00
April 30th, 1880—To printing Books and Tracts .. .. .		220.40
1879-80—To Stationery .. .. .		2.25
Total Expenditures .. .. .		<hr/> 474.75
To Balance .. .. .		1,331.19
		<hr/> \$ 1,825.94

April 30th—By Balance (as above) .. .. .	\$	1,331.19
To this balance of cash add .. .. .		
1st—Value of remaining Jewelry .. .. .		80.00
2nd—Bills receivable .. .. .		18.80
3rd—Five thousand copies "Two Friends" and stereo-type plates .. .. .		112.50
4th—Five thousand "Rational Christian Missions" stereo-type plates .. .. .		68.50
5th—Four thousand "Food for the Soul" and stereo-type plates .. .. .		204.00
6th—Twenty thousand Calendars .. .. .		35.40
Total Assets .. .. .		<hr/> \$ 1,850.39

Respectfully submitted by

W. R. LAMBUTH,

Treasurer.

Signed,

WM. MURHEAD )

J. W. DAVIS )

C. K. MARSHALL )

Auditors.

# FORM OF BEQUEST.

I HEREBY GIVE AND BEQUEATH TO  
"The Chinese Religious Tract Society,"  
*instituted in Shanghai, the sum of*  
*Dollars, to be applied to the charitable uses and purposes*  
*of the said Society.*



(Signed) \_\_\_\_\_

(Witnesses) \_\_\_\_\_

Three witnesses should state that the Testator declared this to be his last will and testament, and that they signed it at his request, and in the presence of each other.

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A form of a Constitution for an Auxiliary will be furnished on application. But those who organize these societies will make such changes as suit their circumstances.

The systematic visitation from house to house has been greatly blessed in other lands, both to the visitor and visited.

Among our more than 15,000 native Christians in China, may be found a good corps of visitors, and there is certainly need enough of such labours among our neighbours.

We now have an opportunity of helping the native Christians to organize, and of teaching them the duty of a visitor or distributor.

Under such an organization and the influence, and encouragement of sister societies in different parts of the empire, we may hope and pray for great results.

Those who are successful in securing the organization of Auxiliaries will please report the name of the society, together with the names of the officers, and the date of the first meeting, and send a copy of the constitution adopted.



THIRD  
ANNUAL MEETING

OF THE

Chinese Religious Tract Society.

HELD IN SHANGHAI,

MAY, 1881.



SHANGHAI:

OFFICE OF THE "SHANGHAI MERCURY."

1881.





PRESIDENT:

REV. A. P. HAPPER, D.D.

VICE-PRESIDENTS:

VERY REV. DEAN BUTCHER, D.D.

REV. J. W. LAMBUTH, D.D.

TREASURER:

REV. D. H. DAVIS, M.A.

EDITOR:

REV. JOHN WHERRY.

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Rev. Young J. Allen, D.D.,

L.L.D.

Rev. J. Bates.

Rev. Y. K. Yen, M.A.

Rev. C. K. Marshall.

Rev. Tsiu Jin-kwæ.

Sung Kieh-kong, Esq.

EXECUTIVE COMMITTEE:

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Rev. J. M. W. Farnham, D.D.

Rev. D. H. Davis.

Rev. Bau Tsih-dzæ.

Rev. Y. K. Yen, M.A.

Rev. Wong Jung-ya.

Rev. H. N. Woo.

CORRESPONDING SECRETARIES:

Rev. J. M. W. FARNHAM, D.D. | Rev. Y. K. YEN, M.A.

RECORDING SECRETARIES:

Rev. Y. K. YEN, M.A. | Rev. BAU TSIH-DZÆ.

BANKERS:

Hongkong and Shanghai Banking Corporation.

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Yu, Rev. Sik-kau	..	..	..	..Canton.

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Davis, Rev. J. W.	...	..	..	..Soochow.
Dowsley, Rev. A.	..	..	..	..Ichang.
Galpin, Rev. F.	..	..	..	..Ningpo.
Happer, Rev. A. P., D.D.	..	..	..	..Canton.
Hill, Rev. D.	..	..	..	..Taiyuen-foo.
Innocent, Rev. J.	..	..	..	..Tientsin.
Leaman, Rev. Charles	...	..	..	..Nanking.
Lowry, Rev. H. H.	..	..	..	..Peking.
Leyenberger, Rev. J. A.	..	..	..	..Chefoo.
Lechler, Rev. R.	..	..	..	..Hongkong.
Meadows, Rev. J.	..	..	..	..Zaouhing.
McGowan, Rev. J.	..	..	..	..Amoy.
McKibbin, Rev. W. K.	..	..	..	..Swatow.
Macintyre, Rev. John..	..	..	..	..Newchwang.
Murray, Rev. J.	..	..	..	..Tsinan-fu.
Mateer, Rev. C. W., D.D.	..	..	..	..Tungchow.
Ohlinger, Rev. F.	..	..	..	..Foochow.
Parker, Rev. A. P.	..	..	..	..Shanghai.
Painter, Rev. G. W.	..	..	..	..Hangchow.
Pearse, Rev. E.	..	..	..	..Nganking.
Pierson, Rev. Isaac	..	..	..	..Pauting-foo.
Randle, Rev. H.	..	..	..	..Kiuchow.
Rudland, Rev. W. D.	..	..	..	..T'aichow.
Roberts, Rev. J. H.	..	..	..	..Kalgan.
Shaw, Rev. Wm.	..	..	..	..Taiwan-foo.
Taft, Rev. M. L.	..	..	..	..Kiukiang.
Tomalin, Rev. E.	..	..	..	..Chinkiang.
Williamson, Rev. J.	..	..	..	..Funghwa.

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Applications for the Publications of the Society may be made to the Local Secretaries. The works of the Society can be had with the terms of those who use *Shin*, *Shang Ti* or *Tien Chu*. Local secretaries will please order those preferred.





## THE THIRD ANNUAL MEETING.

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### FIRST SESSION.

*(In the Chinese Language.)*

The first session of the Annual Meeting was held on Sunday afternoon, May 1st, in the Rev. Dr. Allen's Chapel. This pretty little building was well filled with one of the most intelligent audiences of native Christians that ever assembled in Shanghai. Dr. Allen, of the American Methodist Mission, presided, and conducted the devotional services, and made the opening address. He spoke of the way of salvation which the Saviour had wrought out and committed to his people. "Go into all the world and preach the gospel to every nation," was addressed to every one of his disciples, and binding upon all. Every one must stand in his place and bring forth fruit. This gospel must be spread abroad and there are many ways of doing it. Amongst them this Society is one. We may send forth these books and tracts which shall be as the breaking of the morning light in regions of darkness, preparing the way for preaching of the gospel by the living preachers. He alluded to the success tract societies had had in other lands, and said, we are now organizing this agency here; he also spoke of the greatness of the work spread out before us among the millions of China. Though our Society is but small, and the tracts sent out are but small, yet with God's power helping they may become mighty instruments for good. Some may be able

to write; those who cannot write may distribute the books others have written; those who can't do that may at least give a few cash to help print the books others have written or are willing to distribute.

The Rev. Y. K. Yen, M.A., Professor of Mathematics and Natural Philosophy in St. John's College, delivered an able and eloquent address. He alluded to cases of animals that sacrifice their bodies for the benefit of their young. Man also in bearing and working for the young, exhibits the same self-sacrificing spirit. He even goes further, extending benefits to those outside of his own family, founding asylums, hospitals, schools and other benevolent institutions. The duty of doing good was taught by all sages and founders of heathen religions, because they possess this altruistic instinct in a greater degree, and their teachings are accepted by others because they have a corresponding instinct. Doing good to others redounds to our own benefit. Ignorance, physical weakness and dishonesty of others is to our hurt; the opposite to our benefit. Christians have an additional reason for doing good: the unity of the race, the commands of God, promises of blessing, and the example of the love of God and Christ to man. To benefit the souls of men is to confer the highest good. In this work tracts and books are among the most useful instruments, especially among a heathen people, where the Bible is not easily understood. Tracts are also necessary to Christians. In benefiting others we benefit ourselves. If we create a Christian atmosphere around us we are better able to maintain our own Christian character. Those who have no time to do this work themselves can do it through the Chinese Religious Tract Society.

The Revd. T. L. Dzung, an evangelist of the Episcopalian Church, at Nae-ziang followed. He spoke of the advantages of the Tract Society to Church members. There are many like himself, needing instruction. The Society publishes works very suitable for this purpose. If one cannot speak intelligibly on the subject of religion, he may give a tract to speak for him. The Society's books will help us to understand the difficult parts and profound doctrines of the Bible. He alluded to the good accomplished by Dr. W. A. P. Martin's "Evidences of Christianity," and Dr. J. L. Nevius' work on Theology.

Addresses were also delivered by Revs. Messrs. Bau and Wong.

Miss Allen presided at the organ, and several other foreigners were present. The Rev. Dr. Farnham, corresponding Secretary, gave the substance of his Annual Report.

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## SECOND SESSION.

*(In the English Language.)*

The Second Session of the Annual Meeting was held in the Temperance Hall, on Wednesday evening, May 4th, and was well attended.

The Rev. WILLIAM MUIRHEAD, of the London Mission, presided, and conducted the devotional exercises. He delivered an opening address, as follows:—The obligation to spread the Gospel throughout the world is acknowledged by every right-minded follower of Christ. It has the direct authority of the Lord Jesus Christ to sustain it, and it is further borne out by the necessities of the case. We take this for granted, and the only question is how to do it in the most effectual manner. Various means are at

work for the purpose, and the happy effects connected with them may be seen in unnumbered instances. There is the general preaching of the Gospel, the teaching of the young, the circulation of the Word of God, and the distribution of religious books and tracts, not to mention a number of other agencies that are actively employed at home and abroad with the same object in view. In consideration of the authority on which we act, and the end that we contemplate, it is a privilege and an honour, as well as a duty of the highest kind, to engage in such a work, and we are not here to-night in order to meet objections that might be offered to the matter in hand. It is too late in the day to come forward in the way of opposition to the missionary enterprise on its own ground or in any of its distinguishing forms. Time was when the thing was new or novel in the estimation of the Church and the world ; or rather, after a long time of eclipse in the religious character and evangelistic life of professing Christians, when the subject was urged afresh on their attention, and their zeal and energies were called forth in the service, there were found to be many drawbacks and difficulties in the way. These required to be overcome by patient and persevering efforts, by earnest and faithful labour on the part of men who realized their obligations to the Saviour and the duty of obedience to His last commands. Their efforts, extending through a course of many years even in the present century, accompanied by manifold forms of Christian enterprise, demonstrated in the plainest manner that it was no impracticable thing to seek the diffusion of the Gospel, and lead men from darkness to light, and from the power of Satan to God. Not only has this been the

case in Christian lands, but equally in Pagan realms, sunk in ignorance, idolatry, and superstition. The experience of late years amply corroborates the course of the Christian Church in earlier days, when she made her inroads into the wilds of heathendom, and simply by means of the word of the truth of the Gospel reclaimed men from the evil and error of their ways, and brought them as willing subjects to the foot of the Cross. Hence it is we are only called upon to advance in the same line of the things, and to be assured of like blessed and glorious results.

We are met to-night to contemplate one department of mission work now being carried on in this great country, and to observe its special adaptation to the end in view. We invoke your sympathy with it, in common with similar operations here and elsewhere, and doubt not that your interest in Christian work generally, your regard to the authority of the Divine Master, your concern, as His followers, for the spread of His cause, and the highest well-being of your fellow-men, will constrain you to take a practical part in the matter that is thus laid before you.

The means employed in the case before us is the preparation and distribution of religious books and tracts in this great field of China, for the enlightenment of its teeming myriads in the saving truths of the Gospel. What is the nature of these? How are they adapted to the class of people for whom they are intended? What is the likelihood or proof of their success as a Christian agency, and what claims has the work on the sympathy and support of the community in this place?



From the earliest start of mission enterprise in China, as in India, Burmah, and other parts, attention has been given to the formation of a Christian literature. Altogether a very large number of works have been published in connection with the different missions, the expense of which has been chiefly borne by the various religious societies in England and America. They are of all forms and sizes, from the more bulky octavo to the diminutive paper tract. They have been composed by men of various standing and attainments, and of course differ greatly in their character and power. Many of them are translations from foreign works, and not a few are original productions; but all are more or less designed to convey to this people a knowledge of Divine truth, on the basis of Scripture revelation. Scientific and general literary information has largely been communicated in connection with this line of things, and it is an acknowledged fact that it is to the Missionaries for the most part that this people are indebted for the knowledge that has been disseminated among them of this nature. It has thus been the object of the messengers of the churches to be faithful to their high calling in this as in other departments of their work, and the number, variety, and quality of the volumes they have published in the Chinese language bear witness to their activity in endeavouring to spread Divine truth in its different forms throughout the country.

But it is not only the separate character of these books that requires to be considered. We have to note also the tens and hundreds of thousands of copies that have been circulated far and wide. They have been carried more or less over the length and breadth of the land, and if we consider the adaptation of such work in

our own countries, we may be thankful that the same course has been pursued in this great empire of China. Allowing for the large numbers that are unable to read, we meet everywhere with a high appreciation of the printed page, and there are multitudes who can understand it when put before them in an intelligible form. These books and tracts then, bearing on their own customs and habits, their idolatries and superstitions, have it as their great object to bring before them, in as interesting a manner as may be, the simple truths of the Gospel. We admit all that can be said as to the pride and prejudice, the ignorance and moral incapacity of the people to receive such truths at the hands of foreigners; still as this cannot be otherwise, we are adopting one of the most effective means for bearing it down and introducing a new era of light and enquiry into the country at large. China is not without corresponding illustrations of the power and efficiency of such means, in common with what has been the case in Western lands. It is a means that is largely made use of by its literary men in the diffusion of general knowledge, and by various classes in the distribution of religious books and tracts on public and private occasions.

On the one hand, the native literature is immense, on a vast variety of subjects, and is diligently read and prized by a countless number of scholars, who are the back-bone of the people, and are looked up to with profound respect. On the other hand, as indicating the value of moral and religious instruction, such as obtains in the country, it is a common thing to meet individuals engaged in the distribution of books and tracts of that nature in the open streets, from house to house, and

at the official examinations. Referring to these last mentioned, as all important in the social life of the country, advantage has often been taken of them by the missionaries for the distribution of various works among them, either while walking through the streets of the city, or as they are coming out of the examination halls at the dead of night. Side by side with such distribution are to be found natives engaged in similar work, handing to the scholars volumes of various sizes, bearing on what they regard as of highest value for the moral and religious welfare of their literary men. On other occasions, persons who have recovered from disease, or who are seeking to perform a work of merit, will be found circulating copies of some well-known and approved work among the passers-by, which are generally received with tokens of satisfaction. Things like these give us an insight into the character of this people, and are suggestive of the means which missionaries may also employ in the carrying on of their work. So it has been all the years through. However inadequate the whole has been to meet the wants of such a vast and widely-spread people as the Chinese are, yet so much has been done, and we are satisfied that it has not been done in vain.

The agencies of the different missions spread over a large part of the empire are in the habit of distributing religious books and tracts in their several places of worship, and in their extended itinerancies throughout the country. We allow that many of these books may be imperfectly understood, from the strangeness alike of the subject and the style in which they are written, and from these and other causes may be treated with indifference and contempt by not a few; but this is

nothing more than what obtains at home, from like or different reasons. And yet in the one case as in the other, the seed often happens to fall into good ground, and is found productive of good results. Nay, the mere general influence of the whole is beneficial, and the lack of such an agency affecting and enlightening the public mind would be grievously felt. Whatever may be said of the operation of similar institutions in Christian lands, there can be no denying their practical utility, and the necessity of their existence in the present order of things; and the same obtains in measure in such a country as China. The only matter is to raise the standard of suitability in the style and sentiments of the books and tracts thus intended for dissemination among the people. This we regard as a thing of high importance. We are thankful for what has been done already. Many of these publications are of a high order indeed, and are appreciated accordingly. They have passed the ordeal of many years, and continue to be circulated with advantage in all parts of the country. Others are of an inferior type, and like corresponding works at home, soon meet their desert. Such as are of real merit and worth, whether for the Christian reader or the heathen, are found to be in continual request, and are surely and silently exerting an influence which is telling on the general enlightenment and helping on the Christianization of this people.

It may be here mentioned that while the books and tracts in general are composed at the instance of the foreign missions, and the thoughts and sentiments contained in them are only put in order by the Chinese scholar,—in many cases they are the entire product of the native Christians themselves. This is a matter much to

be valued, as showing their intelligence and aptitude in regard to the expression of Christian truth, and in a way that is remarkably adapted to the native mind. Not a few of our best tracts are thus the work of the Christian converts, and it reflects greatly to their credit that such is the case. There is no lack of ability amongst them in this respect, and it has only to be made known among the missions generally that certain works are wanted on definite subjects connected with Christianity, either alone or in its bearing on the native mind, and a large variety of really excellent essays are very readily produced. This is a feature especially characteristic of China, as indicating the progress of the Gospel, and the literary standing of many of the converts. It may also be stated that in some places the native Christians pay considerable sums for the works that are thus provided for them, while they show their high appreciation of certain works by a familiar acquaintance with them.

It is not my purpose at present to enlarge on the necessity of such a mode of effort in China as we are now referring to. This, alike with the encouragements belonging to it, will be insisted on in another place.

Only let me commend to you this work, so important in the end in view, and so peculiarly adapted in the means employed. As a Christian community, it is yours to take an interest in the spiritual welfare of the multitudes around. They are the heathen of whom you were accustomed to hear of at home, and withal they are a very good sample of that class of our fellowmen. You were then perhaps called to do something on their account, and now when you are in their immediate vicinity, the romance, the enchantment, about them in your estimation must give



way to a sober yet no less solemn reality. It may appear as if personally you can do nothing, but leave it to those who are especially charged with the work. Even by proxy you can do much, and those more directly engaged will be glad to be your benefactors in the matter. Yet even you may help in the distribution of such silent messengers as we are now considering. In your own houses, in your country walks, and in your more extended journeys, you may be the means of circulating the Word of Life, and carrying the tidings of salvation to some of these benighted souls. Doing so you may have the joy of sharing in the assured and blessed results, when China shall turn to the Lord and become in the fullest and happiest sense a Christian land.

The Rev. W. S. HOLT spoke as follows:—The Society whose third Annual Meeting is occupying our attention this week has one special reason for heavy drafts upon our interest and sympathy. As a simple Tract Society it is doing what the missionary organizations have been doing from the commencement of mission effort until now. The preparation of tracts, their publication and distribution, is one recognized mode of extending the Gospel, and it has been followed here as in all parts of the world. Thus we are not celebrating the anniversary of some new method of work. But from another stand point it is new. This Society aims to enlist the *Native Church* in a line of work which has proved valuable in all fields. This is its new feature, and the feature which calls for our special assistance. No missionary feels satisfied when he has induced a man to preach the Gospel as a paid assistant. Of course people will work for pay without much regard to the sort of work they are called upon to perform.

Probably most of us have had an occasional experience of an individual undertaking to act as a colporteur or assistant in some department of Christian work, where as yet said individual had no knowledge Christianity and no intention of believing. He was willing to preach the Gospel because he could live by the Gospel; we all know of the contempt in which "rice Christians" are justly held by foreigners, although "to eat your food and speak your words" is a saying fully as common to Chinese lips as the practice is to their experience. But with a clear understanding of all the difficulties of the case, an unceasing effort is being made to give the native Christians self-reliance, and at the same time an aggressive spirit as toward the heathenism which they have renounced.

We doubtless all feel that it is next to impossible for foreigners to do all the work upon which the conversion of China to Christianity depends. The pioneering we have undertaken and expect to maintain. But we also hope for the growth of the native Church into such a vigorous, self-dependent, consecrated body, as to make the presence of the foreign Missionary as unnecessary in China as it is in England or America. This is the aim we all have in view, and every step towards it gives us great satisfaction and calls forth our approbation. We look upon the support of a pastor by his flock, the erection of a Church edifice, the opening of a school, the employment of an evangelist, the payment of the expenses of Christian education, as evidences of a growth, of a vigour, a purpose, which will send evangelists, establish schools, and erect churches throughout the empire, until the expectations of an ambassador shall no longer be a vision of an excited and sanguine imagination but an accomplished fact. The

organization and promotion of the Chinese Religious Tract Society is another step in the same direction and to the achievement of the desired result. At the outset, as a matter of necessity we see a long array of foreign names upon the list of trustees and officers ; for many desirable enterprizes have been and must be suggested and aided by those who are familiar with them. Steamers, railroads, improved mining apparatus, improved means of construction and destruction, have all been introduced in a similar way. But it is confidently anticipated that those who are convinced of the truth of the Gospel, and of China's need for it, will be as ready to adopt and use the instruments of spiritual progress, as the converts to foreign methods of transportation and communication and warfare are to adopt them. There can be no doubt that the formation of such a Society as this, and the enlistment of the native pastorate and Church in it, will impress upon them in some measure that the spread of Christianity is their work. The interest which has been taken, the assembly of native Christians on Sunday afternoon, and the reports read this evening, prove what I have said to be correct. It must be so ; it is true among ourselves. Often the only way to secure a person's interest in an enterprize is to persuade him to join it. Then it becomes his undertaking, and the desire that it should succeed will induce him to help it forward. This Society is the property, so to speak, of the native Christians. By its means they can issue tracts of their own preparation, written from their stand-point, which should be powerful agents in overcoming superstitious notions, incorrect ideas of Christianity, and in setting forth the true purpose of the Gospel. A general interest in the work of the Society

ought to be an incentive to the native mind in undertaking to meet the various tenets of the sects which now hold sway over China. Moreover, with Auxiliary Societies in different parts of the Empire, a mutual interest should arise among the different Churches. This will show them how entirely one are the aims of all who accept Christianity. Thus also more frequent intercourse, or at least interchange of ideas, may be expected, which will tend to unify and strengthen the Church. Isolation is a source of weakness. We, although a handful of foreigners, have behind us the whole Church in our native lands. Communications from home keep up our vital connection with those Churches, and secure for us their unremitting sympathy and aid. If the Church in Peking were fully aware that the Church in Canton was united to it by any visible bonds, such as may be maintained by the medium of this Society, and if the two Churches at these extremes were assured of the interest and sympathy of the several Churches which make up the connecting links of the chain, would it not naturally impart to them a feeling of strength which they can never have as isolated organizations? Again, if the whole 16,000 professing Christians, who make up the Protestant Church in China, could feel the union which even the single bond of a united effort to perpetuate and render successful this Tract Society would give them, I believe they would thereby understand their power, as it cannot be understood when each Church works alone. Once fully impressed with that power, which this no mean number of Christians ought to have, would not their influence also be proportionately increased? 16,000 people form a body which ought to be felt, and they will be so soon as their

strength is known and combined in any single line of action. Thus this Society may be the means of leading the Church to see what it is and what it may do, and so prove a powerful agency in helping forward the complete establishment of the Kingdom of God in China.

That it may be so conducted and prospered to accomplish this great result, must be the earnest wish of all who are interested in the progress of Christianity and in the welfare of the Native Church.

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#### THE CORRESPONDING SECRETARY'S ANNUAL REPORT.

We come to the close of another year more than ever impressed with the magnitude of the work. Whether we consider the extent of the territory, the teeming population, or the heathenish darkness that covers the people, we must be convinced that we have before us a great and important work. Crowded into the great cities, of which there are so many hundreds, huddled into the thousands of hamlets, or scattered over the more sparsely settled parts of the country, the inhabitants of China are a busy people, engrossed with caring for the body or providing for the soul, and the superstition and idolatry connected with the latter consumes more time and money than is generally supposed. Upon this mass of ignorance, superstition, and idolatry the Christian Churches of all nations are seeking to pour the Gospel light. The Chinese Religious Tract Society, with its Christian literature and local organizations comes in as a mighty auxiliary. The circulation of religious literature through out this great empire is an achievement that all who love the Saviour must devoutly desire.

In the first place the Society seeks to organize an auxiliary in connection with every Church in China. We wish to encourage the members to self-denying aggressive work for the Master, to go from door to door among their neighbours, avowing their own faith and presenting the claims of the Christian religion. The great work of evangelizing any people must be done largely by the natives themselves. Foreigners may introduce and organize the work, may instruct in the doctrines and the best methods of presenting them, but from the nature of the case, they can never do much of the work. They will always lack some of the most important qualifications, such as ability to adapt themselves to native habits and feelings, and to secure that sympathy and communion so necessary in dealing with souls. So when the work is well started it is unwise to introduce foreigners to accomplish that which the natives can do so much better. There are natural and insurmountable obstacles with which we may not contend. We must simply adapt ourselves to circumstances. Without the slightest interference with the denominational differences existing among the thousands of native Christians in China, we seek to unite them in one mighty, well-organized effort to save souls. It is believed that the reports of local societies, and the experiences of the workers in different parts of the empire, will prove a mutual encouragement and a mighty incentive to action.

But at the present stage of the work, the natives can only be reached, instructed, and organized through the over-tasked missionaries, whose burdens and cares are daily increasing. We are, however, glad to report that the Society is gaining in popularity, and the missionaries



are becoming more than ever convinced of its importance as an auxiliary. Nearly every one of the thirty-two local secretaries, appointed at the various places where mission work has been begun, have accepted the office, and promise to do what they can to forward the interests of the Society. One writes :—“ If I can be of service to the Tract Society by acting as its depositary here, I shall be very glad to accept the trust, until you are able to find some one who can give more attention to the interests and the work of the Society. I could not now promise much more than this. But if I can see my way open to some definite organization among the church members, I will try to accomplish it. It seems to me the present movement in the direction of preparing and circulating good tracts will bring about good results; directly in the Christian teaching of the books themselves, and indirectly in increasing and giving direction to the energies of the church members. It will be an object with me to encourage individuals and churches to buy the tracts, at the low rates you offer them at, and to circulate them by sale or gift whenever they can do this with promise of efficiency.”

Another says :—“ I have come to the conclusion to accept office on the Board of Trustees of the Chinese Religious Tract Society. In doing so let me thank those brethren who have honoured me with this confidence in electing me to this office, and assure them I shall deem it a privilege to do anything in my power to extend the operations of the Society in this part of the country. I have already decided to form an auxiliary Tract Society among the members of the church in ———, and hope soon to see the district surrounding our mission

chapel regularly visited by Christian tract distributors every few weeks. The *aims* of the Society commend themselves to everyone as admirable and most important." Subsequently he writes :—"It is somewhat singular and amusing that ——— should object to the establishment of auxiliaries, the very thing for which I joined. With all my heart I could wish them established in every mission station throughout the country. It is one of the things I hope will be more emphasized than ever at the next Annual Meeting. Missionaries should do more in this direction to draw out the zeal and liberality of the native Christians."

Later still he says :—"You will be pleased to hear that our Tract Society is already at work. They have already paid for a quantity of books and over a dozen volunteers, the most zealous members of our church, are now distributing them from house to house, in some cases meeting with contempt and abuse, but in others with the utmost courtesy, and readiness to read the tracts that are offered. May this labor of love be greatly blest, like mercy, both to those who give and those who take."

Six auxiliary Societies have been enrolled, viz:—

- 1.—Kiuchow .....organized by Rev. A. W. Douthwaite.
- 2.—Shanghai ..... " " " Bau Tsih-dzac.
- 3.—Hoongku ..... " " " J. Y. Wong.
- 4.—Wuchang ..... " " " Thomas Bryson.
- 5.—Shensi ..... " " " Timothy Richard.
- 6.—Kongwan ..... " " " H. N. Woo.

In these local Societies the foreigners and natives are expected to work together upon the same principles as in the parent Society. Thus the missionary may teach by precept and example the best methods of working.

Visiting from house to house is one of the most effective agencies for propagating our faith. The native Church members neither know their power nor the best way of exerting it. Through their foreign teachers we are trying to furnish them with constitutions, instruction, and every encouragement.

Imagine every one of the 16,000 native Christians in China visiting the families in his neighbourhood, reading and praying with them, speaking of his own faith, and leaving a printed page containing the plan of salvation! Our great hope is in securing voluntary unpaid workers, who shall pay at least a part of the price of the works they loan or give away. It will be our aim to foster and encourage such societies and help them to means as we have the ability. A considerable portion of the funds disbursed the past year were given in this direction.

But the encouragement of local societies is not our only work. We are organized to carry on in all its branches, and in every part of China, and in every land to which Chinamen emigrate, the same work as similar societies do in other countries. As far as we know there is no other organization of the kind in this empire—the only exception being where a few persons have combined to expend a grant from the American or Religious Tract Society, the Chinese having no voice or vote in the matter. In effecting this organization we have invited all denominations and nationalities to unite, and propose to carry on in all its departments the printing and circulation of books and tracts, including religious, scientific, periodical literature, school books and works for youth and children. Owing to circumstances quite beyond our

control, the amount of printing has been less than we could wish, and we close the year with a balance of funds we would have gladly devoted to furnishing spiritual bread for these perishing millions. The obstacles are in a fair way to be removed, and the Society is likely during the coming year to be in a position to expend to the greatest possible advantage all the funds a generous public may place at its disposal.

During the year several new books have been examined by the Committee and others are in their hands. Some of the Society's publications have been reprinted, viz., *The Two Friends* and *The Rationale of Christian Missions*, and a Calendar by Rev. E. H. Thomson. Of this work an illustrated edition was printed and everywhere received with great favour; altogether more than 120,000 copies of this sheet were printed during the year.

The Society has reduced the price of its publications fifty per cent, and to Auxiliary Societies another fifty per cent is thrown off. Reckoning the calendars as equal to an eight page tract, nearly two millions of pages have been published the past year. The income for this period has been \$615.87, and the expenditure, including bills due for printing, grants &c., was \$1,046.16, and there is on hand in the Oriental and Hongkong and Shanghai Banks \$1,063.10.

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## A SERMON

PREACHED BEFORE "THE CHINESE RELIGIOUS TRACT SOCIETY"

AT ITS

## THIRD ANNUAL MEETING

AT SHANGHAI, MAY 8TH, 1881,

By Rev. W. S. HOLT.

Mark vi: 37th—"GIVE YE THEM TO EAT."

Hunger is a chronic condition of humanity. The first cry of the new born is for food. The first yearning of the awakening mind is for food. The first longing of the quickened soul is for food. A large part of our time and our exertions are spent in trying to satisfy our hunger. What shall we eat, what shall we read, what shall we believe are questions which constantly thrust themselves upon our attention. Among the calamities which afflict the human race, famine is perhaps the most dreaded, so imperative is the need for nourishment, so dire is the deprivation of it.

Among the great trials which our Lord endured and which paved the way for the temptation in the wilderness, was his forty days fast. The body weakened by hunger seemed to leave the Divine Master in such condition as to lead the tempter to hope for success if he applied himself to the necessities of the Son of God. Hence he began "if thou be the Son of God, command that these stones be made bread." He understood what we all know to be a fact that a craving for food prepares one to contemplate

even crimes with a degree of indifference impossible to a man with an appetite already satisfied. The most awful attendants of the Great Famine in the North bring this forcibly to our minds.

The same thing also holds true of mental and spiritual cravings. From them have arisen the various speculations and superstitions with which men have tried to feed themselves. Deprived of proper food, they would fain fill themselves with husks. For the demand for food must be met in some way, and if no proper nutriment is to be obtained, what can be done?

Our Lord was able to understand the needs of his vast audience from his own experience. The multitude had followed him away from their homes attracted by his wondrous preaching. Never had such teaching been heard by them. Jesus spoke with authority and not as the scribes. Animated with an all controlling enthusiasm, the close sympathy between the body and soul had resulted in forgetfulness of the usual appetite for food, while they were so abundantly satisfied with the "Bread of Life," "the Word of God," as it fell from those lips which "spake as never man spake." But now the day was far spent, and with the close of the discourses to which the people had listened so eagerly it was certain that the demands of exhausted nature would be felt and there would be a cry for food. The disciples knew it, and asked Jesus to send the people away that they might provide for themselves. "This is a desert place," they say, "and now the time is far passed; send them away, that they may go into the country round about and buy themselves bread; for they have nothing to eat." "But Jesus



said unto them, they need not depart; give ye them to eat."

This must have been a startling command for the disciples to receive. The place is a desert! here are 5000 hungry men, and who knows how many women and children! The provisions at hand are "five loaves and two fishes!" What are they among so many? The careful matron is sometimes at a loss when two or three unexpected guests drop in at meal time. But here was a great crowd of hungry people, and yet the Master quietly says, get them something to eat. A wonderful command, but most becoming to him who bestows his blessings with bounteous hands.

We look this evening for the lesson which these words contain, for none of our Lord's miracles are without a lesson. Their force and meaning and extent were not limited to the occasion upon which they were performed, nor to the actual witnesses. Fraught with a present, physical blessing, as were his wondrous healings, the raising from the dead, or the supply of bodily wants, they all point forward to a healing of the sin-sick, a raising of the spiritually dead to a new life, and the supply of heavenly nourishment to the spiritually starved. It is with reference to this higher aspect that I wish to call your attention to the words before us, and I shall endeavor to make them bear upon the nation whose guests we are, and upon our duty to it.

We commemorate to-night the third anniversary of the Chinese Religious Tract Society. It has been organized to help in carrying out the command of our Saviour, and to assist the Native Church in taking hold of the work of spreading the Gospel among its own people.

It is then in the hope that we all may be led to take an interest in the work of this Society that I ask you to consider a few points suggested by this text.

*1st.—It shows that there is a necessity for food.*

The master did not propose to undertake a useless task. He did not give the command which he knew would call forth a display of his Divine power, merely to show that he had the power. But the people needed food, and he set to work to supply an actual and pressing need. So the Chinese need spiritual food. It does not require many words to show it. We as believers in God's Word, which places all men who are without the Gospel in a single category; who believe that the command to go into *all the world* and preach the Gospel to *every creature*, means go to China and preach it there; we who are constant witnesses of the idolatries of China must be certain that the spiritual nature of this people is starved. There is a belief in the spiritual part of man, and in a spiritual world; spirits of ancestors bless or curse their posterity; wandering, restless spirits seek to aid or harm; spirits preside over every avocation of life from the kitchen to the throne. Such is the common belief. But the belief brings no relief or satisfaction to the human soul. It is rather fraught with an anxiety lest all has not been done to appease the spirits, or else with a contempt and utter disregard of their claims. There is nothing which can be called finished so that the worshippers can be at rest. The food is not sustaining, the craving is not allayed. For there is often a *real craving*, and longing for something never yet experienced. What are the pilgrimages to famous shrines, the performance of merit-

orious deeds, the vows, the subsistence upon a special diet, but the manifestation of a longing for something which will quiet the restlessness of the soul and satisfy its cravings? It is not an uncommon thing for the preacher of the Gospel here in China to hear the confession, I tried works of merit, I was faithful in my devotions, I distributed tracts to instruct others and persuade them to virtue, I helped the poor and distressed, I confined myself to vegetable food, I destroyed no living thing, but I was not satisfied. Then I heard of J  sus Christ, I learned the Gospel, I believed it, I am at peace. Such confessions, which have been made repeatedly, show us that the hunger exists and that food is wanted. But there are thousands who make no confession, who seem satisfied, who look happy. What of them? Their necessity is still more urgent. One of the first steps towards the avoidance of danger is a recognition of its existence. How much greater is the peril when it is unknown? There is a stage in disease called a comatose condition; there is a time when, exposed to freezing, stupor creeps over the man; while drowning there is said to be a moment of supreme happiness. But that stage, that stupor, that moment, mark the fatal point. The coma must cease, the stupor must be overcome, the happiness must be arrested, or death will ensue. There is also a period in wasting diseases when the body does not crave food. The anxious physician inquires, Does the appetite return? Is there a desire for food? If not, it is not a hopeful sign.

A similar spiritual condition is far more sad. The prophet cries "Ho every one that thirsteth, come ye to the waters." But the reply is "We do not thirst." We offer

bread, the Bread of Life, but the response is "We want no bread." The angel holds up the crown, bright and beautiful, but the man with the muck rake, intent upon what is below, sees not the crown above his head, nor does he desire it. But lack of desire is not a lack of need. It rather increases the need and makes it more imperative. We cannot doubt that there is here in China a need for spiritual food. Then comes the inquiry, How shall we meet the necessity? Why, in the simplest way possible. "Give ye them to eat." The natural way to satisfy hunger is by eating. It matters not what the hunger is, it must be met the same way. Food, food is the only thing that will really satisfy hunger. One may tighten his belt, one may drink water, but sooner or later he must have food, and good nourishing food too. The Master's audience wanted something to eat and he said to his disciples, "Give them something to eat." So with the people about us. They need bread, the true bread which came down from Heaven. They are wasting their money for that which is not bread. They have none of their own, they do not know where to go for it. The day is far spent. "Give ye them to eat." This is the simple command laid upon us. It means that we have food for them and that we ought to let them have it. That food is the Gospel. Then my answer to the question "How shall we meet the necessity?" is, give the people the Gospel.

The Chinese are ignorant as we count knowledge. They are far behind-hand as we count progress. They need new systems of transportation, of communication, of mining, of agriculture, of schools, of warfare; but more than all these they need the Gospel. As much as they need to grasp the spirit of the century in matters of ma-

terial improvement, much more do they need to be animated by the spirit of the Gospel that their progress may be real and upward. The nation has already begun to move. Already the pulsations of a new life are felt and it must go forward. But if we would do all in our power to give stability to every step which the nation takes, we who live here now must do our best to give the Gospel. For if we can quicken the heart-life of the people so that the spiritual shall lead, all the rest will quicken in a perfect harmony and sympathy with it, and will be a mighty blessing to a people which is year by year becoming a more important factor in the world's history. The truest growth has ever been in the track of the purest belief. The promotion of learning, the progress of science, the happiness of the masses all follow naturally and surely upon a vigorous spiritual life. The leading nations to-day are those which are confessedly Christian nations.

In Europe the Word of God was unbound, and with it the fetters dropped from mind and soul. The whole man shared in the blessings of a religious awakening. We have a right to expect the same results here. "All between the four seas are brethren" is true as to man's moral nature at least, and the Bread of Life has never failed to nourish and satisfy the soul which has fed upon it, whether received from the hands of the Divine Master in Palestine or from his most humble servant, distributing it in the ends of the earth. This bread has been given to us. We have fed upon it and been satisfied. As we see the need of the nation, and know that there is but one way to satisfy that need, ought not the words of the Saviour to force themselves upon us, "Give ye them to eat." For the command is personal. It is not, some-

body find some food for these poor hungry people. But distinctly *ye*. Jesus has laid the responsibility upon each one of us, and we must bear our part in it.

But how can we help ? I cannot speak Chinese, how can I give the Gospel to a Chinaman. I have work of my own to do. "Let every man do his own business" undoubtedly is good Scripture teaching. But "Bear ye one another's burdens," is also Scripture, and the Chinese Religious Tract Society steps in here with its claims upon our assistance and thus affords the desired means for helping the Chinese to the much needed food.

There is no doubt that the Gospel must be proclaimed by the living preacher. There is a power in it when spoken by man to man which cannot be obtained in any other way. 'It has pleased God by \* \* \* preaching to save them that believe.' "Preach the word" said Paul to a young clergyman, and it is the best advice to give a minister. The *school* is a great avenue through which many are led into God's kingdom. The *hospital* affords unsurpassed opportunities to heal the body and save the soul. But these departments of work, these methods of ministering to the necessities of the people, can only be used by those who have made such methods a study and have devoted themselves to them. We cannot use them. While we give to the preaching of the Gospel the most important place among the means for distributing the Bread of Life, and while we admit the great hopefulness and usefulness of work in the Schools and Hospitals and Dispensaries, we need for our purpose some other means. We have it ready made to our hands, and even now calling for all the assistance we are inclined to render. It is a means



which has been shown to be most profitable in Christian work at home and in all heathen lands. It is specially adapted to a country like China, where we can say "of making many books there is no end." This means which we can all use so easily is the printing and distribution of Tracts. It commends itself to us for several reasons.

*It is a Chinese plan.* Preaching and teaching in schools for the express purpose of propagating religion, I have never known to be done either by the Buddhists or Tauists, except in the case of the Japanese Buddhist Mission. But the circulation of Tracts is common. Many and quite attractive Tracts in small books and sheets are extensively prepared and used by the Buddhist Priesthood, by wealthy gentlemen who wish to be philanthropic, or by those who have made vows. They are used to stimulate the zeal of the devout and to arouse the thoughtless. From the island of Poodoo issue great numbers of such Tracts. Many of them finely illustrated, printed in clear bold type, so that even the aged can read them. They set forth the various teachings of Buddhism in a manner which shall attract the eye as well as impress the mind, and thus the Tracts are made acceptable to the public. Some of them are done in colors, some of them make use of ingenious devices in the arrangement of the Chinese character which catch the eye and convey a lesson by a glance, even if the explanation is not read. Sold for a few *cash* or for a single *cash*, they are purchased by the crowds of worshippers who visit that sacred island, from all parts of the empire, and by them they are carried throughout the country. Such tracts are one of the many means by which Buddhism is kept before the people and its hold upon them is maintained. The Religious Tract Society,

then, is but taking advantage of a native system, and the wisdom of doing so is manifest. No prejudice or custom is offended or violated when we offer a Chinaman a book. Even a scholar cannot look with contempt upon a book. To be sure sometimes suspicions are aroused because some of the books have a foreign air. Perhaps the would-be purchaser will smell of the volume to assure himself that there is no foreign medicine concealed in it which will make a foreigner of him. Perhaps he eyes it carefully. There is nothing offensive discovered. He holds in his hands a simple book on Chinese paper, in Chinese binding, printed with the familiar character which he has been taught to regard as almost sacred. Then the price asked is marvellously low. The cost must have been much more than the amount wanted. It is a good bargain. Thus the book is bought partly from sheer curiosity, partly because it is cheap. But it is bought, and the man has in his possession some portion of food, food which will fill his soul with peace and joy and give him everlasting life. Food which will so satisfy him that he will never crave any other, if he will but read and believe.

True, many of the books thus distributed are wasted even when they have been bought. Many perhaps are burned in the temples, to save the precious characters in which they are printed, many are used to repair the soles of shoes, many are used by the frugal wife as a receptacle for her embroidery patterns and threads. The parable of the sower is constantly enacted. Some seed is trodden upon, some is choked, some is rooted up or scorched and comes to no fruitage. But some,—and herein lies our hope and our encouragement,—some of it falls into good ground, reaches the heart prepared to receive it, strikes

root, and springs up producing an abundant and delightful harvest, some 30, some 60, some 100 fold.

Another advantage in this method of Gospel distribution is that by the means of Tracts, the Gospel can be carried and left where the preacher, or at least the foreigner, is not allowed to remain. In some parts of China the foreigner is neither loved nor longed for nearly so much as his manufactures are. Merchandise finds its way without much difficulty into the country to places where the merchant who imports it would not be allowed to live. The right to travel and preach the Gospel is tolerated, subject to the risk of an occasional stoning and much abuse on the part of the ill-disposed, where a permanent stay would be but the occasion of trouble. Thus books can be taken inland, almost everywhere distributed, and left to do their work quietly but surely while the distributor must "move on." From such expeditions made by missionaries and colporters have come results of the most encouraging kind, making good again and again the promise "My word shall not return unto me void, but it shall accomplish \* \* that whereto I sent it."

There is every reason to induce us to help in such work as that now before us. It is much needed; it is beneficial; it is in accordance with Chinese methods for propagating doctrine; it is easily done. There is no reason why every one of us should not have some share in the efforts now making. It is undenominational, thus will not help to perpetuate those differences to which some object, but it will tend to unify rather than separate, and thus it will do good to those who take part in it. Moreover, by aiding this Society we should show our

belief that the Chinese need the Gospel, and that it is adapted to their needs. We should also be doing something by way of obedience to the injunction laid upon all of his disciples by the Savior. Further than this, we should show our sympathy with the Native Church in its efforts to spread the truth. This is a matter of no little consequence. They need this sympathy now as they will not need it when Christianity has made greater progress, and has become the religion of the land. At the outset any help rendered, any interest shown, goes far to stimulate these Christian workers. It is not in the full tide of success that aid is the most useful. But it is in the days of weakness that we should try to inspire the converts from heathenism, by holding out hopes of success and by generous support.

We must remember that the Chinese Religious Tract Society is an effort to enlist the Chinese Christians especially in the dissemination of the truth among their own people, and to impress upon them that the work is peculiarly their own. They must learn this lesson and we must help them to learn it, not by taking away all supports and leaving them to shift for themselves, but by judicious guidance, by suggesting plans, by instructing them in those methods which we have found useful, and thus gradually we may remove the props which at first are necessary to make the edifice stand, until it appears before us a glorious structure, a self reliant, self perpetuating Church. By doing what we can now we shall obey the Divine command "Give ye them to eat;" and influenced by our example, stimulated by our zeal, the Church of God in China will enter heartily into the same good work.

May we not hope then that this enterprize will meet with that encouragement which it so richly deserves from us as members of the Body of Christ? I commend to your active sympathy the Chinese Religious Tract Society.



## TREASURER'S REPORT, 1880-81.

## RECEIPTS.

By Cash Balance from last year .. ..	\$1,331.19
„ Rev. Y. J. Wong, \$3, Auxiliary Society, \$3 .. ..	6.00
„ Mr. J. Grimmer's Annual Subscription .. ..	5.00
„ „ E. J. Wilson's do. do. .. ..	3.00
„ Rev. Sit Moon, Life-membership .. ..	50.00
„ „ H. H. Lowry, collected in Peking .. ..	24.50
„ „ J. Pierson, from Panting-foo Church .. ..	1.47
„ the Kiuchow Auxiliary Society, per Rev. H. Randle ..	10.00
„ Rev. J. Williamson, from Fenghwa Church .. ..	2.00
„ „ J. Pierson, from the Panting-foo Church .. ..	4.63
„ „ T. Richard, from the Shansi Auxiliary, Tls. 10 ..	13.40
„ „ H. N. and Mrs. Woo, annual subscription .. ..	6.00
„ Sale of Books, &c., from Depository .. ..	51.31
„ Grant by the American Tract Society, £81 17 8 ..	418.21
„ Interest on Deposit, \$10.14, \$10.21 .. ..	20.35
„ Gained Exchange converting Dollars into Taels ..	21.76
	<u>\$1,968.82</u>

## EXPENDITURES.

To Travelling Expenses, Stationary, &c. .. ..	\$82.62
„ Grants, Printing Books, &c. .. ..	823.10
„ Balance to New Year .. ..	1,063.10
	<u>\$1,968.82</u>

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At the Meeting of the Board of Trustees the Revs. D. H. Davis, Jas. Bates, and H. H. Lowry were elected to fill vacancies on the Board. The Very Rev. Dean Butler was elected First Vice-President. The Rev. D. H. Davis, Treasurer; and the Rev. Y. K. Yen, Corresponding Secretary.



FOURTH  
ANNUAL MEETING

OF THE

Chinese Religious Tract Society,

HELD IN SHANGHAI,

MAY, 1882.



SHANGHAI:  
OFFICE OF THE "SHANGHAI MERCURY."

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1882.



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## FOURTH ANNUAL REPORT.

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During the year just closed the Chinese Religious Tract Society has received one hundred dollars from the American Tract Society. With this sum and a balance brought over from last year, the donations of friends in the field, and the returns from books sold, the work has been carried forward.

*The Two Friends*, one of the Society's publications, has been republished and ten new works brought out, viz :—

*The Tract Society's Calendar*, *Edward's Resolutions*, translated by Rev. Dr. Blodgett; *True Happiness*, *The Snare* by the Rev. Samuel Dyer; *The Light House* by the Rev. H. Randle; *Trusting Heaven*, *The Sower*, *Rum and Opium* by the Rev. John Butler; *The Prodigal Son* by the Rev. A. E. Moule, and *Brotherly Love* by Mrs. Randolph. The last eight are leaflets, illustrated.

The Shanghai Auxiliary Society has published six little books suitable for distribution or for use in day schools. They are more or less illustrated and are entitled:—*Constantine*, *The Judgment Day*, *The Child who Loved the Bible*, *Time Enough Yet*, *Prepare to Die* and *The Life of Joseph*. These works are said to have been translated into the Ningpo Dialect by the late Mrs. Hudson Taylor. Some years ago they were brought out in the Shanghai dialect both in the character and Romanized. The edition was small and long since exhausted. The Shanghai Auxiliary feeling the importance of republishing them asked for a special grant for the purpose and has published 2,000 copies of each. A grant of \$100 was made to assist

in the publication of these books in the colloquial and to aid in colportage work.

This local society has raised \$43 and purchased from the parent society during the last two years 14,250 books and tracts being equivalent to 165,500 pages. These books and tracts have all been circulated.

Twenty dollars was also granted to aid in the publication of a little book entitled *The Life of Sarah* in the Canton dialect. The book was translated by a lady deeply interested in the salvation of those among whom she was working and the money was granted at her own request. We have not heard of its usefulness, but cannot doubt that those who go from house to house among the women, for whom it was intended, will find it a great help.

The Shansi Auxiliary was one of the first to organize and the \$200 granted last year is spoken of, in their report published with this. We have also given this society \$50 for a special work in Shensi. Besides we have granted to all who purchase our publications fifty per cent on their purchases. As far as we can learn the books and tracts sell readily at that rate, so that the Missionaries who assists us in circulating our works are not the losers. The illustrated calendars and sheet tracts, are very popular. Of the former many of the missionaries and our local secretaries have written most encouragingly, offering valuable suggestions for improving the next issue.

In consideration of the annual donations from the auxiliaries and as an encouragement to them, a grant of fifty per cent is made on all their purchases. This still further reduces our receipts for sales. Yet it is hoped it will stimulate the natives to form auxiliaries in connection with every church.

A most important step has been taken in assuming the responsibility of the publication of the two monthly periodicals, *The Child's Paper* and *The Chinese Illustrated News*. From the very commencement an organ for the Society has been considered a great desideratum. It was felt to be important to keep the objects and plans of the society prominently before the Chinese in order to enlist the interest and sympathy so necessary in a work to be carried on wholly for and largely by them. At the suggestion of Dr. Murdock, who takes a lively interest in the tract work in China, the Society will undertake the publication of these papers at once. By reducing the price it is hoped that their circulation and usefulness will be greatly increased.

The following is a list of works published during the year, with the number of copies and pages :—

	No. copies.	No. pages.
1.—The Two Friends (2nd Edition).	8,000	384,000
2.—Dr. Edwards' Resolutions .....	5,000	110,000
3.—The Society's Calendars .....	122,000	1,220,000*
4.—True Happiness .....	38,125	38,125
5.—Trusting Heaven .....	38,125	38,125
6.—Brotherly Love .....	38,125	38,125
7.—The Prodigal Son .....	38,125	38,125
8.—Rum and Opium .....	38,125	38,125
9.—The Light House .....	38,125	38,125
10.—The Sower .....	38,125	38,125
11.—The Snare .....	38,125	38,125
	<hr/>	<hr/>
	440,000	2,019,000
Shanghai Auxiliary .....	12,000	212,000
	<hr/>	<hr/>
	452,000	2,231,000
Shansi Auxiliary Society .....	95,100	951,000†
	<hr/>	<hr/>
Total.....	547,100	3,182,000

\* Large sheets, reckoned as equal to ten pages each.

† Estimated.

As far as the depositories have been heard from the reports show but a small stock on hand, not probably greater than at the beginning of the year.

In reviewing another year of the Society's operations we could heartily wish there was more to report. However, we organized not for a single year's work but for all time, and though less has been accomplished during this year than we could wish, yet the Society has been spreading its roots and gaining strength. Such an institution as the Chinese Religious Tract Society aims to be, must expect to be of slow growth. It must make friends with those who have the means and induce them to give. It must make friends with those who can make books, and enlist their services. It must make friends with those who have the time, talent, and heart to work, and secure their coöperation.

If people all saw things in the same light and at once, this might be done easily and quickly, but unfortunately we do not always agree as to the best ways and means.

Our aim summed up in one sentence is, to give the Chinese a Christian literature. The love of letters, so common among this people, can be turned to good account in giving them the Gospel, and we propose to make the most of it. Their language is copious and flexible enough to enable us to communicate through it all the wealth of our literature.

Within a few years we have witnessed a great and rapid change in the sentiments of this people with reference to foreign news and notions. Of the six Chinese papers published in Shanghai, one sends out thirteen

thousand copies every day. Although it panders to the native prejudice and superstition, yet it cannot be denied that it is most eagerly sought for by those who wish for foreign intelligence. Though as ignorant of their own country as of others and of all science, politics and history, and of almost all that is transpiring in the world, yet the Chinese are a most interesting people, possessing great vitality, energy and enterprise. "They are a hardy race, unlike the frail people of the Pacific Islands whom they are so rapidly supplanting. They are leaving their own overcrowded cities and emigrating in great numbers to America, the East and West Indian Isles, and South America." Whether we consider the immensity of its population, its extent of territory, the variety and great value of its products, its mineral wealth, the industry, shrewdness, and natural intelligence of its people, its wonderful literature and the ease with which we may communicate the truths of Christianity through the medium of the written language, we must acknowledge the Chinese are at the same time one of the most remarkable and one of the most interesting heathen people in the world. They are, as it were, groping in the dark, feeling for the best method to secure the independence of their country and develop its wonderful resources. They are pushing forward their development as rapidly as possible, and in the near future, are destined to play an important part on the world's stage. Hence the importance of bringing them under the power of the gospel. Shall the arms they are importing and manufacturing in such vast quantities, and learning to use with such precision, be in the hands of cruel and relentless heathen or those who have been won to Christ?

“What enterprise could be more brilliant, or could enkindle all that is daring in a man’s nature, than the spiritual conquest of China? There are ambitions here to satisfy the largest natures. There are opportunities of service for Christ that are more splendid than all that have gathered brilliance” around the most renowned names upon the page of history.

The bare possibility of this vast Empire, with its teeming population, being turned from idolatry to the service of Christ, is enough to set any man’s soul on fire.

But we have not to do with bare possibilities, we have the sure word of God which teaches us that the heathen shall be won to Christ. And this noble work, which must commend itself to all, is brought within your reach. All may have a part in it. Our calendars and sheet tracts, of which we published nearly half a million last year were furnished at the rate of about ten for a cent, 1,000 for a dollar, and each of these little messengers went forth freighted with the gospel message. Thus for the small sum of one dollar you might send them into a thousand homes bringing the light of truth to probably not less than five thousand persons living in the darkness of heathenism. In what better cause can you invest a dollar?

I plead for those who cannot plead for themselves, who know not their own wretchedness and lost state, who cannot use a word of your language to beg you to extend a helping hand.

Most missionaries feel the need of something to leave to speak when they are gone. Will you help supply them?



A human being is an expensive agency, but these leaflets and tracts may be scattered far and wide and very cheaply, and sometimes they outlive the longest lived human beings, remaining to speak for Christ long after the one who gave the money and the one who gave the book have passed away. Thus it may be said of the author of such a good deed. "He being dead yet speaketh."

There are to say the least, hundreds of thousands of readers in China, who may thus be reached, and they read the tracts to others, thereby reaching twice as many more. The Shansi Auxiliary Society appeals to us for means to give each literary graduate who comes up to the triennial examination a suitable tract.

To reach the literati of China and in this way give them correct ideas is one of the grandest schemes ever conceived of. And the voice from Shansi comes like an appeal from one's own child. We have sent help to carry on the work in that region, by God's Providence so wonderfully prepared, as far as we had the money or the books. But now our funds are so low that we have no means to help ourselves even. We have appealed to both of the home tract societies for grants to enable us to take up this very desirable work among this large and influential class, the literati, but in vain.

We appeal to you, whose lot has been cast on these shores, and who are witnesses of the superstitions and idolatry that everywhere abound. There are but few calls made upon you for help to propogate the gospel. Here is a society at your door. Some of the natives have been enlisted and are doing all they can. Will you help them?

## SHANSI RELIGIOUS TRACT SOCIETY.

ANNUAL REPORT FOR 1881.

[*Read and adopted February, 25th 1882.*]

At the close of the first year of our Society's existence it becomes us to remind ourselves of the object with which it was formed, and to enquire how far that object has been carried out.

The "Shansi Religious Tract Society" is a branch of the "Chinese Religious Tract Society," and its objects as defined in the Constitution are :—

- (1) *To aid in circulating Christian Literature throughout the province.*
- (2) *To raise subscriptions both from Chinese and Foreigners for this purpose.*

Our Society therefore exists for the purpose of selecting, printing and publishing Christian books and tracts, suitable for circulation in the province of Shansi. Such tracts as are needed by individual missionaries in their work, are granted to them by the Executive Committee, as far as the funds of the Society permit, and for their distribution the missionary personally is responsible, it being understood that the funds of the Society are not to be applied to this purpose.

During the Chinese year, in addition to the four preliminary meetings at which the formation of the Society and its constitution were discussed, three meetings of the Executive Committee have been held: the comparative fewness of these meetings is quite accounted for by the absence of some members on distant journeys, and the consequent fact that for more than two months only two members of the Executive Committee were in T'ai-Yüen-Fu.

At the meetings of the Executive Committee, the desirability of printing various books was one of the chief points discussed, among others the following were proposed :—

*The Three Principle Christian Doctrines, The Two Friends and The Ten Commandments.*

The generous offer of \$200 made to us by the "Chinese Religious Tract Society" was gratefully ac-

cepted, and the Secretary in Shanghai was requested to forward 500 copies of *The Peep of Day* and the balance in money. Since this book, however, is out of print in Shanghai, a cheque to the full amount has been forwarded and duly received in T'ai-Yüen-Fu.

In March, 1881, three boxes of tracts were received from the "Chinese Religious Tract Society;" about two thirds of these tracts have been distributed during the year in the provinces of Shansi and Shensi; 2,000 having been allotted to the latter province.

The following grants have been applied for by individual missionaries.

MR. RICHARD.—Money to print *The Ten Commandments*. 50 Tls. was granted for this purpose.

MR. TURNER 1.—*The Two Friends* 2.—*Evidences of Christianity* *a* Kwanhwo, *b* Wen-li. Only a few weeks after the Society was formed Mr. James left the province on his way home to England, Mr. Landale being elected Treasurer in his place; with this exception, the officers of the Society and the Executive Committee are those first elected when the Society was formed.

A few particulars as to the distribution of tracts during the year by the members of the Society, and various native helpers, will probably prove of interest.

MR. RICHARD has distributed 12,000 copies of *The Ten Commandments* and 12,600 copies of *The Three Principles* in 50 different counties (hsien) of the northern half of the province, an average of about 500 in each.

In the summer when the comet was visible, 500 copies of a tract on Astronomy were struck off and distributed in the city of T'ai-Yüen-Fu and neighbourhood.

MR. PIGOTT has distributed a number of tracts by Mr. John of Hankow also *The Two Friends* and *The Peep of Day* in the north of this province, and throughout many cities in north Shensi; about 8,000 tracts were carried over into Shensi for distribution.

In the course of a subsequent journey he met a man who was led to enquire about the Gospel, by reading a pamphlet on astronomy.

MR. DRAKE has recently met a farmer near Ping-Yang-Fu who now seems a hopeful enquirer, whose

interest was first awakened by reading the New Testament and some tracts.

In Tai-Yuen-Fu 500 copies each of the following tracts were distributed in the city at intervals of three months. 1.—*The True Doctrine*. 2.—*Exhortation to Repentance*. 3.—*Discard the False and Accept the True*. 4.—*The Plan of Salvation*, and several hundreds of these and other tracts have been given to the patients who attend twice weekly at the Dispensary. The coming year is one of unusual importance to our work, as the Triennial Examinations are to take place in Tai-Yuen-Fu the capital. The subject of providing suitable tracts for distribution among the scholars has already been before the Executive Committee, and we surely need to pray earnestly that God's blessing may richly rest on all our efforts both individually and collectively to bring the Gospel by means of tracts before the thousands who will congregate here at that time. The annual sermon was preached by Mr. Landale in English, on Feb. 20th, 1882, and the Annual Meeting was held on Feby. 25th, 1882; the officers of the previous year were re-elected for 1882, and Rule VIII. was struck out of the constitution, the following being substituted:—"No addition to or alteration of the above Rules can be made except at an annual meeting of the Society; six months notice of such addition or alteration having been given to the Secretary in writing, he shall communicate such notice to each member of the Society."

1881.

INCOME.		Tls.
Grant from Chinese Religious Tract Society.....	139.05	
Subscriptions, 1881 .....	31.30	

Tls.....170.35

EXPENDITURE.		Tls.
Annual Subscription to Chinese Religious Tract Society	10.00	
Account and Record Books .....	.30	
Grant to Mr. Richard .....	50.00	
Balance .....	110.05	

Tls.....170.35

P. HAROLD A. SCHOFIELD,  
Hon. Secretary.

## THE ANNUAL SERMON

Was preached in Union Church by the Rev. A. J. Bamford, pastor. He took for his text the words of Job, "*Oh . . . that mine adversary had written a book*" (Job, xxxi; 95.)

He pointed out the circumstances under which these words were uttered, the false assumptions upon which Job's three friends spoke, and the resulting falseness of the accusations that they made, till they wrung from him the words of the text. Canon Cook's rendering of the passage is:—

"O that I had one who would hear me!  
Lo here is my signature!  
May the Almighty answer me!  
O that I had the book which my adversary had written,  
Surely I would take it on my shoulder,  
And bind it as a diadem upon me."

He showed that the desire of Job was for a definite accusation as in a court of law, which could be "taken down," weighed, and answered. He was overwhelmed with their words, but if only he could see the written accusation so far from shrinking from it he would wear it as a decoration or a crown.

Mr. Bamford then spoke upon and illustrated the advantages that writing has over speech in so far as (1) it proves a certain check, since men are less apt to be careless in what they write than in what they say, the necessary preparation of the writing material making them feel that what they are going to take the trouble to write should be worth writing. (2.) Writing tends to consistency and exactness, a man being much more likely to contradict himself unconsciously in the course of a speech than on paper, according to Lord Bacon's well-known deliverance, "Reading maketh a full man, conference a ready man, and writing an exact man." And (3) what is written remains and may be recalled. One may say a

thing and deny it, and the proof that he said it might be tedious or even impossible, but if it were in the man's handwriting controversy would be at an end, it could be reproduced and would be convincing.

Job in the integrity of his heart, desiring the written ink in place of the fluent word, is a type of Truth. Truth courts inquiry; if what is written can come under a severer test than what is spoken, it does not shrink from the pen. And by the Truth here we may mean Christianity, for we believe it to be the Truth. We ought to have no attachment to it except as believing that, and, if there be anything passing under its name which is false and will not bear the severity of examination, we ought to be willing that the falsehood should be detected and cast off. Christianity being true may challenge its "adversaries," its rivals, to "bring forth their books," it need not shrink from Sanskrit Veda or Chinese Classic. And in fact it has ever courted the light from the time that John the Baptist heralded it with his preaching, and Jesus Himself taught openly in street and synagogue. But when the art of printing revolutionised the world of letters, when the literary luxury of princes became the property of peasants, it was discovered that a new mode of preaching had been made possible, and a new form of power introduced into the world. Among other more or less wise experiments that were tried owing to this discovery was the action which the Star Chamber in England took to regulate the printing of books which called forth Milton's pamphlet advocating unlicensed printing, in which however he admits the greatness of the new power with which the government had to do and the possibility that books might require looking after as well as men. "For Books," he wrote, "are not absolutely dead things, but doe contain a potencie of life in them to be as active as that soule was whose progeny they are; nay they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous Dragon's teeth; and bring sown up and down, may chance to spring up armed men. And yet on the other hand unlesse warinesse be us'd, as good almost kill a Man as kill a good Book; who kills a Man kills a reasonable creature Gods



Image; but hee who destroyes a good Booke, kills reason its selfe, kills the Image of God, as it were in the eye. Many a man lives a burden to the Earth; but a good Booke is the precious life blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life."

The power and influence of books is undoubted. Mr. Bamford referred to the words of Carlyle, in his lecture on The Hero as Man of Letters, "Do not books still accomplish Miracles as Runes were fabled to do? They persuade men. Not the wretchedest circulating-library novel which foolish girls thumb and con in remote villages but will help to regulate the actual practical weddings and households of those foolish girls. So 'Celia' felt, so 'Clifford' acted, the foolish Theorem of Life, stamped into those young brains, comes out as a solid practice one day."

From all which follows that there is a necessity of making a careful choice in what we read that we may subject ourselves to such influences only as are likely to do us good. It is impossible to read every thing that is published now-a-days, we must leave much unread, let it be that which would injure.

And the same is true of the Chinese. They have a literature ancient and deserving of respect, but they have also a more ephemeral literature of another type altogether. They claim for their "characters" that they are sacred, but much that is written with them is far enough from being of a sanctified character. Now the Chinese Religious Tract Society has been originated with the aim of giving to the Chinese an opportunity of that choice which we say it is necessary that we should make in our own reading. Its endeavour is to set side by side with the unworthy that which is worthy, to set before the population of this Empire the Truth in their own language and in that cheap form that will enable it to travel everywhere where the missionary can go and even into regions beyond. "I am not asked," said the preacher, "to solicit your contributions but to enlist if possible your sympathy. I would have you know that there is such a Society and that it has such objects. As to the value of its publications I cannot judge, they are in a language with which I am not ac-

quainted; but this one can say unhesitatingly—the class of book and tract which the society will issue will be determined by those who rule its counsels, and will be affected by those who take an interest in it. If tracts are written and published by irresponsible individuals they may not unnaturally prove unworthy of general approval. The likelihood of this Society publishing wise tracts will be increased proportionately with the interest the public at large take in it, with its work being carried on under the public eye, and for this reason I commend the Chinese Religious Tract Society to your thoughtful sympathy.”



## ANNUAL SERMON IN CHINESE.

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 BY REV. WILLIAM MUIRHEAD.
 

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*And the leaves of the tree were for the healing of the nations.*—Rev. 22:2.

The context speaks to us of heaven. The language is exceedingly beautiful, and may well awaken in us the desire that we may be there. Among the objects of interest brought before us, there is a description given of the Tree of life, as bearing twelve manner of fruits, and yielding its fruits every month, and whose leaves were for the healing of the nations. What, we may ask, is signified by this tree of life, its fruits and leaves? We read of a tree of life in the garden of Eden, close by the tree of the knowledge of good and evil, which may justly be called, by way of contrast, the tree of death, from the threatening connected with it, and the consequences involved in partaking of it. Our first parents ate of the forbidden fruit, and forfeited all right to the participation of the tree of life. They were driven from its vicinity, and called only to reap sorrow and suffering and death.

We read no more of the tree of life, until we meet it again on either side of the river of life, which flows clear as crystal from beneath the throne of God and of the Lamb. Whatever it may mean, in this point of view, it is doubtless very different from the tree of life at the beginning of things, in man's unfallen state; and alike in its character and from its position, we may regard it as infinitely superior to its predecessor in the garden of Eden. But looking at the matter in its metaphorical or figurative light, what may be considered as expressive of the tree of life? Is there anything that we can regard as

significant of it or symbolized by it? Have we aught that may resemble it in its character and operations, and so satisfy our interest in it both here and hereafter?

We feel ourselves justified in considering the Sacred Scriptures, the Word of God, which we have in our hands, as appropriately representing this tree of life, from the truths which it contains, and the salutary and blessed influences connected with it. The great subject matter of the book is Life, eternal Life, Life in the highest, purest, happiest sense,—Life that comes from heaven and leads to heaven. It speaks to us of God and Christ and the Holy Spirit,—the Author, the Means and the Agent of this glorious life; and as we believe it and disseminate the knowledge of it among our fellow men, so we share in the Life arising from it and aid in the communication of it to others. Thus it is that the Inspired Volume of Revelation forms the Tree of Life in our view; and its varied parts, or the truths elicited from it and conveyed in many and different forms, may be understood as the leaves of the tree which are for the healing of the nations. These leaves spring one and all from the parent tree. They are permeated by its spirit. They contain its nourishing, healing virtues. They are the expression, the embodiment of the tree itself, and so are capable of imparting its own life-giving characteristics. In other words, the printed page, the tracts and books, large and small, whose import and teaching are drawn from the Divine Word, are replete with the very essence of its saving and sanctifying truths, possess a power corresponding to the source from which they are taken, and are adapted to produce the most blessed results. It is only necessary that these publications should be imbued with the very spirit of the fountain head, that they should be as the leaves of the tree of life, and it is hoped and believed that the issues of the Chinese Religious Tract Society, on whose account we are now met, as well as others of a similar kind, are of this special character, so as to give them a high eminence and fit them for exceeding usefulness wherever they are distributed.

Contemplating the matter in this light, it will now be shown how these leaves of the tree of life are possessed of healing power, and how needful they are in the case of the nation round about.

*1.—They are fitted to remedy the evils and depravities of the human heart and life.*

How prevalent and deep-seated are these in every part of China, and how sad and debasing in their influence and effects! We meet with them in the varied circumstances and engagements of life, at home and abroad, in the family, the school, the public hall and the temple. From the cradle to the grave, and in relation to the world beyond, idolatry and superstition mark the character and condition, the thoughts and feelings, the habits and practices of this vast heathen people, and in what does it all consist? In ignorance of, and alienation from the true God, and abandonment to the worship and service of the idol shrine. They know not the only way of salvation through Jesus Christ, and follow out methods and inventions of their own, by which they hope to do well for themselves here and hereafter. Now this has been the case all the ages through, and it is only the Gospel of the grace of God that can meet the requirement, and heal the malady under which this nation is labouring. Let it be circulated through the printed page, like the leaves of the tree of life, and its blessed effects will not fail to be realized in the diffusion of the true and saving knowledge of God, and the renunciation of the false and degrading superstitions that have so long obtained in the country.

*2.—They are fitted to renew, elevate and ennoble the whole social order and condition of a people.*

What is the real state and character of man? Universal experience and the statements of Scripture alike confirm the fact of human sinfulness. Whether we look at the past history or present condition of our race, the same affecting proof everywhere meets our view, and a thousand means have been tried in order to correct the mischief and undo the misery of sin. But they have been tried in vain. Education, philosophy and religion in multiplied forms have proved utterly ineffectual to sanctify the soul and regenerate the life. Here again, only the Gospel of Christ is adapted to the end in view, and it has proved its adaptation and efficiency in unnumbered instances. Millions have testified to the truth of

this, and to the healing power of the tree of life. Its leaves have been applied to the diseased heart of man, and accomplished the greatest moral and spiritual change, in his life and character, raising him from the depths of corruption and sin to the heights of holiness and purity, to the fellowship of God and the likeness of heaven. And the same will be the case wherever they are similarly applied.

3.—*They are fitted to cheer and comfort under all the sorrows and trials of earth, and to transform it again into the Paradise of God.*

As it is with an individual, so it is in the wider and larger circle of humanity. What is the condition of each is practically the condition of all, and as it is so in the matter of sin, the same is the case in the matter of salvation. The whole body corporate, speaking of the varied relationships existing in society at large, is affected by the plague of the human heart, and shows itself in so-called civilized and uncivilized life in numberless forms and degrees. On the one hand, there is the low, the brutal, the wretched condition of things among savage tribes and communities; and on the other, there are the manifold incongruities and infelicities in a more advanced and educated state. But at the best, matters are far from being what they ought to be, and what they might be at the hands of the world's universal panacea. We can with confidence appeal to the testimonies furnished even on earthly grounds, of high moral and social improvement connected with such Christian agency as is presented in the words before us. Not only individuals, but nations and kingdoms have been raised from the dust, through its all-powerful influence, while we may also carry our thoughts to the centre of heaven itself, where grows the tree of life, whose fruits and leaves are represented as yielding nourishment and health to the souls that have been saved and gathered there, through their Divine instrumentality.

4.—*They are fitted to eradicate the vices and follies of superstition and idolatry.*

Many are the pains and perplexities of this passing life, and where is the individual who is not more or less subject to them? There is no denying the fact, as



there is no avoiding it. They have been incurred by the sin first committed, and been perpetuated and increased to the present hour. It is only the tree of life in its healing virtues that can mitigate the sufferings and ills thus entailed, that can dry the tears and abate the miseries and sorrows of our earthly state. It has done so in the experience of unnumbered multitudes, and the more it is understood and applied, it will diffuse its benign and blessed influence in a manner corresponding to the course of things in the land to which it belongs, where it is indigenous, and from which it sends its healing balm to our sinful and sorrow-stricken world. What is represented as the condition of things there may be looked upon only as the consummation of what the tree of life has done, and is now doing, among ourselves. All tears are wiped away,—no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away. --Happy heaven! And happy earth too, when it has become the counter-part of heaven, which is only possible and will assuredly be the case, when the tree of life is planted in the midst of it, and its fruits and leaves are applied for the healing of the nations.

What, we ask in closing, is it our duty to do in the circumstances? It is ours to take these leaves of the tree of life for ourselves and administer them to others. It is ours to believe in the truths contained in the Word of God, and endeavour to make them known by the printed page or otherwise, to those who stand in need of them. The Chinese Religious Tract Society has been instituted to convey this blessed knowledge to the multitudes of this vast empire. It is yours to aid it to the utmost extent possible, and to avail of the means furnished by it for the grand object spoken of in the text. By doing so, you may be helpful in advancing the best interests of your country, the welfare of souls, and the renovation of our sin-stricken world.

**Rev. Dr. Lambuth's Opening Address, Read at  
the Annual Meeting, May 3, 1882.**

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The most important question the Christian should ask himself, is "Lord, what wilt thou have me to do?"

These words were uttered by Saul of Tarsus, and there is no doubt but that it was the sincere breathing of a heart submissive to the will of Christ, the Lord. It was the first desire of a converted soul looking to God for instruction in duty, with a determination to obey the command whatever it might be. This was the spirit of a Christian, and should be the spirit and desire of every converted man in whose heart dwells the love of God.

There was one branch of Christian duty which seemed to fill the entire soul of the Apostle Paul, and that was consecration to Christ in abundant labours for a dying world. Is there a Christian who rejoices in the pardon of his sins, and who has a hope of eternal life through Christ who can remain unmoved while millions around him are unsaved, and who have no such hope? The conversion of all men was the object for which Christ came into this world, and it was to accomplish this, his Gospel was given unto men. To recover man from a state of sin and death—restore him to purity, and raise him to communion with God is the grand object of the Gospel of Christ. It was for this, the Saviour was born and died; and to accomplish this he now reigns and intercedes for them in heaven. It was with this object in view that the Gospel was devised, and we are assured it will continue to spread until this great end is accomplished. God has promised this, and here is the ground of our faith.

How is the work to be done? It is through the agency of Christ's disciples,—the instrumentality of the word of God which is truth, and the efficacy and power of

the Holy Spirit. Those engaged in this work are men redeemed by the blood of Christ, and they are "workers together with God" for the salvation of others.

The instrument by which the world is saved, is the word of God as given in the Bible. We have no other system given to us whereby we can accomplish this great end. The truth must be applied by the hand of some rational agent. It must be urged upon the consciences of men by those who have felt the power of this saving truth upon their own hearts. When the Lord Jesus sent forth his disciples to "teach all nations," he promised to be with them. The earnest desire of the first disciples was the conversion of the world to Christ, and that object was dearer to them than their own lives. They valued it above all wealth and earthly honours.

As Christians redeemed by the blood of Christ, we should lay hold of every opportunity to extend the kingdom of Christ, and carry out his divine command. Each redeemed soul has a part to perform in accomplishing this great work. Were the disciples of Christ in our day fully imbued with the same spirit which inspired him and his early disciples, pagan nations would give up their idols, repent of their sins and turn to God. Men everywhere would be led to see their sinfulness before God, and their need of saving faith in Christ, and they would be brought to inquire, "What must I do to be saved?"

There are more than twelve hundred millions of immortal souls on this globe of ours, and nearly four hundred millions in this vast empire in which we live, who are in the very depths of spiritual darkness. They need Bibles, Tracts, Sunday Schools and Christian literature. They need Churches and faithful Ministers to preach to them the Gospel of Christ. But with all these agencies employed in disseminating truth, the result is with God. The principle of the divine government in this great work is beautifully illustrated by Paul in his first epistle to the Corinthians, "I have planted, Apollos watered, but God gave the increase."

So with us in this great heathen land, one plants, another waters, but God alone giveth the increase, and to him we ascribe all the praise.

Paul says "neither is he that planteth anything, neither is he that watereth, but God that giveth the increase." He does not mean to teach us that the planting or the watering was not necessary, but that the efficacy was not in the agent employed but proceeded from God alone.

As Christians we have the very highest motives for engaging in this work of saving souls.

None can be fully consecrated to this work of spreading the Gospel without the most cheering results to their own souls. They make progress in the Christian life, and their active obedience to the command of Christ is evidence of their hopes being founded on the Rock of Ages. The love which they manifest for the same cause which led Christ to suffer and die, is evidence that they have a personal interest in the atonement which he made. Christ came "to seek and to save that which was lost," and a love for the souls of men filled his whole soul. If we wish to be holy and save souls, we must be like our Master. Our hearts must be filled with an intense desire for the salvation of all men, and we should use every lawful means in our power to accomplish this great end. This glorious cause in this heathen land has given a new impulse to the piety and zeal of all churches in Christian lands.

When we look around us and see the heathen debased, ignorant, superstitious, bigoted, lovers of themselves, loving darkness rather than light, we feel these are difficulties of no ordinary kind, and opposing the spread of the Gospel, but we are assured that these cannot stand before the pure and holy word of the living God. "Not by might nor by power, but by my spirit, saith the Lord."

We are living in the midst of a people whose hearts are depraved, idolatrous and full of evil. This vice and superstition which hangs over them excludes the light of the glorious Gospel of Christ. We see this and it brings deep sorrow to our hearts. What is there that can elevate them and bring love into their hearts one for the other?

Surely it is not the moral teachings of their sages which can give them new hearts and a hope of eternal life. What is it that has enlightened our understandings—

filled us with new thoughts and love for our fellowmen? It is the word of God sanctified and blessed by His Holy Spirit. We are Ambassadors for Christ to preach the glad tidings of Salvation.

It is God's design to save the heathen by the simple means of the Gospel of Christ. Christ crucified and a risen Saviour must be the all and in all of our preaching. There is nothing that can take its place. As the first great Missionary to the heathen we are to go forth exclaiming. "We are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." It is not enough that the Christian hinder not the Gospel, he is to be a "helper in the truth." We are to be lights to those around us. We are to be witnesses for Jesus. We should not lose sight of our own individual responsibility in this great work. It is our duty to seek the salvation of our fellow-men, and from this responsibility no power on earth can release us. "Freely ye have received, freely give." In proportion as we give the Lord will increase, and we shall have more abundant.

I am glad that we have such a Society in our midst as the Chinese Religious Tract Society. In the workings of this Society we see in it an agency that will cooperate with every Minister and teacher of the truths of the Gospel,—an agency which every church organization in this land can use, and will in its influence be a blessing to every Christian community. The Society is growing stronger every year, and is to-day standing on a firmer basis than ever before.

In the beginning, four years since, some said, "the time has not arrived for such a Society," but results have proved differently. The reports of the Treasurer and Secretary will show that the Society has not been idle during the past year, and by the blessing of God they hope the coming year to accomplish more for this glorious cause which demands so much.

Of books, tracts, and single sheets, the Society has published the past year about two millions two hundred and thirty-one thousand pages. That well known tract the "Two Friends" has been republished the past year. It has a very wide circulation, and is in great demand in all parts of the empire to which christianity has had access.

The "Shansi Religious Tract Society" which is a branch of the Chinese Religious Tract Society send us very encouraging reports of their work in the provinces of Shansi and Shensi. I wish I could give the entire account of this work in these two provinces, but time will not allow. The Society which meets here to-night, has felt greatly the need of small tracts for publication. We are assured as we go forward in this work these will be provided. There is a vast field open for such a Society. They need native colporteurs, Christian men, who have felt the power of the Gospel upon their own hearts, to go from house to house, and from city to city, carrying the word of life to the multiplied thousands around them. The Society has not yet the means to do this, but we feel sure the day is not far in the future, when both money and men shall not be wanting to accomplish God's great purpose in the salvation of men. God will answer the prayers of his people, and his Holy Spirit will abundantly bless the labours of those who seek his glory and the salvation of men.

The printing press when first discovered was used to spread abroad the truths of Christianity. The Bible and Tract Societies of all Christian nations had hold of it to spread more rapidly the glad news of salvation through Christ. That is the aim and purpose of the Chinese Religious Tract Society, and has been from the beginning. Its aim is to make known these blessed truths throughout this entire land.

The good the books and tracts of this Society are doing, cannot be too highly estimated. We might give many instances of the proof of these facts. We know there are many native christians who take delight in reading the publications of this Society, and are engaged in circulating them among the unconverted Chinese. We are sure these books will counteract the evil influence of impure books which are so widely circulated throughout this entire land.

It is of the utmost importance to the moral and spiritual well-being of those around us, both for time and for eternity, that such christian literature as this Society is publishing, should be circulated as widely as possible.



In view of the great necessity for spreading scriptural truth among the millions of Chinese around us who are destitute of it, may we not hope to have the hearty cooperation of every Christian in this land? We earnestly solicit the aid of all, if not with the living voice, with their money, that tracts and books may be printed at such a low rate as to be in the reach of all.

Let us not be discouraged in this work. Fifty-one years ago, when A. R. Wetmore took charge of the New York Tract Society, it was receiving only five thousand dollars a year; he lived to see it receive *fifty thousand* dollars a year. From a *single* missionary he saw it supporting *fifty* missionaries.

We are encouraged to go on in this work by the Religious Tract Societies of England and America, in the way of liberal grants, and we have received large donations from private individuals, both from christian and heathen lands. The donations have not come from one society alone, but individuals representing all denominations, seeing the great need of this work have taken a deep interest by aiding in the publications of the Society.

We have now a long number of native Christians in China, perhaps not far from eighteen to twenty thousand, into whose hands this Society would like to place its publications for circulation. We solicit the aid and cooperation of all Christians in all lands, that the blessed truths of the Gospel may be speedily carried into every home, and gladden every heart in this vast heathen empire.



# ANNUAL REPORT OF THE RELIGIOUS

Dr.

1881.

May 1st—To balance from last year .. .. . \$1,063.10

## TO CONTRIBUTIONS.

*Auxiliaries*

Kinchou auxiliary	1.	..	..	..	3.00
Shansi	..	..	..	..	14.18
Hongkew	..	..	..	..	5.00
Shanghai	..	..	..	..	11.00
					<hr/> 33.18

*To Annual Subscriptions*

Rev. J. Y. Wong	..	..	..	..	3.00
„ Y. K. Yen	..	..	..	..	3.00
„ H. N. Woo	..	..	..	..	3.00
Mrs. H. N. Woo	..	..	..	..	3.00
Miss Boyd	..	..	..	..	2.00
A friend, Canton	..	..	..	..	5.00
Rev. A. Dowsley	..	..	..	..	8.00
A Chinese friend	..	..	..	..	5.00
Tientsin Church	..	..	..	..	3.00
Pau Tung Fu Church	..	..	..	..	1.47
Canton Pres. Church	..	..	..	..	5.00
Am. Tract Society	..	..	..	..	100.00
					<hr/> 141.47

To Sale of Books and Tracts .. .. . 267.07

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\$1,504.82

WM. MUIRHEAD }  
J. Y. WONG } Auditors.

# TREASURER OF THE CHINESE TRACT SOCIETY.

*Cr.*

1882.

*April, 29th*

By printing	79,000	copies of	Illustrated Calendars..	\$316.00	
"	43,000	"	Yellow	"	86.00
"	8,000	"	Two Friends (2nd		
			edition)	.. ..	140.96
"	5,000	"	Edward's Resolutions..		40.00
"	305,000	"	Illustrated Leaflets	..	285.00
By Balance of printing account last year			.. ..	140.44	
					<hr/> 1,008.40

By Grants to Shansi Auxiliary	.. .. .	\$ 50.00	
"	" Shanghai	.. .. .	100.00
"	" Mrs. Cunningham	.. .. .	20.00
			<hr/> 170.00

**By SUNDRY EXPENSES.**

Freight, postage, coolie hire, expenses for annual		
meeting, incurred last year..	.. .. .	112.60
Freight, postage, coolie hire, &c., for this year	..	37.36
		<hr/> 149.96
Balance to new year	.. .. .	176.46

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 \$1,504.82
D. H. DAVIS, *Treasurer.*

## PUBLICATIONS

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No. 1.

THE TWO FRIENDS.

張袁兩友相論

By Rev. WILLIAM MILNE, D.D.

46 Pages.

\$1 per 100 Copies.

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No. 2.

RATIONALE OF CHRISTIAN MISSIONS.

耶穌聖教析義

*Prepared, at the Request of the Shanghai Missionary  
Conference,*

By Rev. Drs. ALLEN, WILLIAMSON, YATES, and  
Rev. GRIFFITH JOHN.

26 Pages.

\$0.50 per 100 Copies.

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No. 3.

FOOD FOR THE SOUL.

靈魂之糧

By Rev. A. W. DOUTHWAITE.

120 Pages.

\$2 per 100 Copies.

---

No. 4.

EDWARDS' RESOLUTIONS.

定志錄

By Rev. H. BLODGET, D.D.

\$0.40 per 100 Copies.

[ 95 ]

No. 5.

CHINESE CALENDAR FOR 1882.

## 聖教書會主日單

By Rev. E. H. THOMSON.

*This Sheet contains the Chinese Feast Days; an Essay on the Sabbath; Maps of the Two Hemispheres; a Description of the Earth; the Eclipses of the Sun and Moon, etc.*

\$1 per 1,000 Copies.

On white paper, with ornamental border,

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## Illustrated Sheet Tracts.

\$0.50 per 1,000 Copies.

No. 6.

TRUE HAPPINESS.

求福

By 鍾子能

---

No. 7.

THE SNARE.

捕鳥

By Rev. SAMUEL DYER.

---

No. 8.

THE LIGHTHOUSE.

燈塔

By Rev. H. RANDLE.

No. 9.

TRUSTING HEAVEN.

靠天吃飯

By 鍾子能

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No. 10.

THE SOWER.

撒種之譬

By 朱祝三

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No. 11.

RUM AND OPIUM.

烟酒並戒

By Rev. JOHN BUTLER.

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No. 12.

THE PRODIGAL SON.

蕩子歸家

By Rev. A. E. MOULE.

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No. 13.

BROTHERLY LOVE.


兄弟相愛

By Mrs. RANDOLPH.

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*These eight leaflets are all illustrated and contain a plain and faithful statement of the Gospel of Christ. They are admirably adapted to use in connection with preaching or for distribution by the natives going from house to house.*

*This series is intended for gratuitous distribution, and grants will be made on application to our Local Secretaries.*

 *To Auxiliary Societies 50 per cent discount will be allowed from the above prices.*



Published by the **SHANGHAI AUXILIARY**,  
IN THE CHINESE CHARACTER AND ROMANIZED COLLOQUIAL.

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THE STORY OF JOSEPH.

撒庇傳

32 mo.—40 pp.

\$1.00 per 100 Copies.

THE JUDGMENT DAY.

審判日脚

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CONSTANTINE.

剛担丢士

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喜讀聖書小姐

32 mo.—6 pp.

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TIME ENOUGH YET.

日脚長拉裏

32 mo.—10 pp.

\$0.60 per 100 Copies.

It is hoped that the Local Societies or Native Churches will purchase in quantities of not less than 100 copies.

The Society will be glad to establish Depositories in every part of the Empire. Those who have charge of depositories will only be asked to take ordinary care of the books and report the number on hand at the close of each year, accounting for those sold.

Applications for the Publications of the Society may be made to the Local Secretaries. The works of the Society can be had with the terms of those who use *Shin*, *Shang Ti* or *Tien Chu*. Local Secretaries will please order those preferred.



FIFTH  
ANNUAL REPORT  
OF THE  
Chinese Religious Tract Society,  
1883.



SHANGHAI:  
Office of The Illustrated News.

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1883.



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## ANNUAL MEETINGS

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On Sabbath May 6th, 1883, an address in Chinese was delivered in the Episcopal Chapel by the Rev. Mr. Dzung on the subject of Tract Distribution, followed by speeches from several ministers both native and foreign. There was a good audience and close attention manifested throughout the long and interesting service.

On Wednesday evening May 9th, a general meeting was held in the Temperance Hall. Rev. A. B. Happer D. D. president of the society in the chair. After singing, and prayer by the president, the annual reports of the secretary and treasurer were read and addresses delivered by the Rev. J. Wherry of the Presbyterian mission Peking, and the Rev. J. Stonehouse of the London mission Shanghai.

The great object of the society, viz, the diffusion of christian literature was ably discussed by both speakers, and listened to with interest by the audience which was a large one considering the inclemency of the weather. The meeting was closed with prayer by the president.

## CORRESPONDING SECRETARY'S REPORT

We began the year by assuming the responsibility of publishing *The Chinese Illustrated News* and *The Child's Paper*. These two monthlies had been published, the former three, and the latter six years, and were widely and well known. Every effort has been made to keep them up to the high standard they had always maintained, both in matter and style of printing. Thanks for the generous grants of cuts from both the American and The Religious Tract societies, the papers have been well illustrated throughout the year.

The Sabbath Calendar, a poster, seventeen inches by twenty-three, has been published as usual. This sheet was prepared by the Rev. E. H. Thomson of the American Episcopal mission, and contains essays on the Sabbath, Astronomy and Geography, with cuts to illustrate the eclipses of the sun and moon and a map of the two hemispheres, also the days in the month on which the sabbath occurs. Another sheet, the same size, and containing much the same information, is published with a pictorial border, and is becoming very popular. The society has also issued a sheet of this kind, containing some account of its publications and the names of Local Secretaries.

The edition of the eight illustrated leaflets issued near the close of last year was exhausted during the year and another printed, consisting of one hundred and twelve thousand. They are much used for gratuitous distribution, especially in connection with preaching. Each of these leaflets contains a suitable picture at the top, with a simple and earnest presentation of some gospel theme, each of them bring-

ing Jesus to view as the only savior.

The Story of Salpe, The Swiss Boy, translated by Mrs. Dr. Nevius has been revised by the examining Committee and a tentative edition of 3,000 copies printed.

The same may be said of The Story of Kweino and Christie's Old Organ translated by Miss. M. H. Porter.

A large part of each edition is sent at once to our thirty-four Local Secretaries in different parts of the Empire, the Sandwich Islands and California.

The subject of auxiliaries has been kept prominently before the churches in China, in the columns of our two newspapers. One new society has been organized near Zaohying in connection with the labors of the Rev. Mr Meadows, and through it many copies of Chistian papers and books have been circulated. More recently our Local Secretary in California, The Rev. A. J. Kerr organized an auxiliary among the Chinese with thirty-nine members.

Besides the works mentioned above we have on hand The Story of Daniel and The Prodigal Son.

The paper for these books with coloured prints, is the gift of the Religious Tract Society. As the detailed, tabulated statement shows, the society has published during the year sixteen works including books, tracts, leaflets and posters, giving nearly three hundred thousand volumes, tracts &c, and more than two and a half millions of pages.

Our opportunities for carrying on and extending the work can hardly be surpassed. We are centrally located, having our head quarters in Shanghai, one of of the great commercial centres of the world. Our agencies in thirty-two different localities in the Empire

of China, in the Sandwich Isles and California, give us superior facilities for bringing our publications to the notice of the native churches. Our two organs, one for adults and one for children, contain a vast amount of useful information upon a great variety of subjects. These periodicals are growing in popularity and winning the confidence of the people. They are both profusely illustrated and contain articles on travels, railways, telegraphs, post-offices, schools, and other scientific subjects, moral and religious stories, the news of the day, religious intelligence &c. &c.

We fully appreciate the value and importance of pictures and have, it is believed, the best assortment and largest collection in China. We aim to make everything we publish interesting and attractive as well as useful.

We wish to keep up all our standard publications and greatly extend the list. Notes on the New Testament, commentaries and other helps to the right understanding of the Bible is a class of works much needed just now.

We can scarcely over estimate the importance of the labors and influence of our native converts. The foreign missionary may land upon a strange shore and uplift the cross, but the natives only can gather their own people around it.

We long to be able to give them such helps to understanding the Bible as abound in our native lands, aids, that they in their ignorance need so much more than we, that they may rightly divide the word of truth and "be able to teach others also." Many such works, are ready for the press and the Chinese Religious Tract Society is ready to publish them as fast as it has the means.



The missionaries and other friends carry on this tract work as an important branch of evangelical labor, and without charge for rents or services, so that, excepting a trifle for incidental expenses, every cent contributed is used directly for printing and circulating the books. Here is all the machinery and every facility for spreading the gospel, and it would seem difficult to find a place where money could be spent for the Lord to greater advantage.

We wish to be able to print our standard tracts not by the thousands, but by the tens and hundreds of thousands, and this we need to do to meet the demands of the case. Look at the extent of the field.

We seek to cultivate every part of the great Empire of China, and to follow the Chinese in all their dispersions in Australia, the Islands of the Ocean, and in North and South America.

The missionaries send in orders for tracts, sometimes requiring as much as one hundred dollars worth in one order. The China Inland missionaries are making long journeys, sometimes on foot, in parts of the country seldom visited by other foreigners, they would be glad of a supply of tracts, but we need to greatly increase our scale of operations to meet the demands of the case.

The missionaries of all denominations, and in every part of the Empire, have superior opportunities to distribute tracts and many regard them as indispensable as their working tools. When they cease preaching and feel that they have lifted the poor people a little out of their blindness and darkness, they wish to put something into their hands to recall what has been said—to speak when the missionary is gone.

These tracts and leaflets we shall gladly supply as

far as a generous public gives us the means, and may the blessing of God rest richly upon all our patrons rewarding them a hundred fold in this world and in the world to come with life everlasting.

J. M. W. Farnham  
Cor. Secretary

San Francisco, Cal.\*  
Feby. 26th, 1883.

\* The above report was written and sent back from America by the Corresponding Secretary who was compelled to repair thither on account of health.

List of Books &c. Published by the Chinese Religious Tract Society. 1882-3

Name		No. copies	No. pages.
1. Christie's Old Organ,	Miss. Porter	3000	264,000
2. The Swiss Boy,	Mrs. Nevius	3000	96,000
3. The Story of Kwei-no,	Mrs. Nevius	3000	96,000
4. The Society's Calendar, Equivalent to say,			160,000
5. The Illustrated Calendar, Equivalent to say,			560,000
6. The Sabbath Calendar,	Rev E.H.Thomson,		400,000
7. The Child's Paper,		35,400	566,400
8. The Chinese Illustrated News,		25,800	619,200
9. True Happiness,	Tsoong ts-nung	14,000	14,000
10. The Snare,	Samuel Dyer	15,000	14,000
11. The Lighthouse,	Rev. H. Randle	14,000	14,000
12. Trusting Heaven,	Tsoong Ts-nung	14,000	14,000
13. The Sower,	Tsu Tsok-san	14,000	14,000
14. Rum and Opium,	Rev. J. Butler	14,000	14,000
15. The Prodigal Son,	Rev. A. E. Moule	14,000	14,000
16. The Brotherly Love,	Mrs. Randolph	14,000	14,000
Total—		322,200	3,041,600



## SHANSI RELIGIOUS TRACT SOCIETY

—♦—  
ANNUAL REPORT FOR 1882.

READ AND ADOPTED FEB. 14. 1883.



At the close of the second year of the Society's existence we may once more enquire "How far have its avowed aims been carried out during the year?"

According to our present constitution we form a branch of the Chinese Religious Tract Society Shanghai, and our objects are, To aid in circulating Christian literature throughout the province, and to raise subscriptions both from Chinese and foreigners for this purpose.

The following brief record will show to what extent we have carried out our purpose during the year, but at the outset a very important matter in which we have hitherto wholly failed should be mentioned.

We have as yet not one Chinese member, and not a cash has been received during the last two years from any Chinaman in aid of the work.

At the beginning of the Chinese year we had only a very few hundred tracts in stock, and therefore at the first meeting of the Executive Committee, it was decided to order a supply for the immediate needs of

the work.

正道啟蒙、三字經、天道溯源、兩友相論、舊約節錄啟蒙、天路歷程、Williamson's natural theology, and 正道辨真, were ordered.

During the year ten meetings of the Executive Committee were held, the main subjects discussed were—

(1) The preparation and distribution of tracts at the great Triennial Examination for the degree of Kū-ren (MA)

(2) The proposal from Peking that we should become members of the projected "North China Religious Tract Society."

A special day of prayer was appointed before the selection and distribution of books were discussed. Five or six books were proposed after they had been read by the members of the Executive Committee, and it was finally decided that four thousand copies of "Ta kao cung fah" (How to pass the great Examination) and the same number of "Chang sung puh lao" (Eternal life) should be printed for distribution. The expenses of printing the latter tract were kindly defrayed by the English Baptist mission.

Essay prizes to the extent of one hundred tracts were offered for competition, for the three best sets of essays on the subjects of "God," "The Soul" and 天爵 (Heaven's nobility.)

The money for the prizes was given by Sir Robert Hart.

A similar plan had been tried three years before and the essay of one of the prizemen was printed together with the announcement of the prizes, a copy of which was put within each book distributed.

We had ordered a large supply of gospels from

Shanghai to distribute at the Examination, but unfortunately they arrived a few weeks too late; a good many of them, however, were given to the military candidates. It was decided to distribute the books at the end of the first three days examination, and special prayer was offered that no disturbance might be permitted to occur.

These prayers were graciously answered, six foreigners and four natives took part in the work.

Two carts with books went to the East and West exits from the road running past the front of the Examination Hall.

A little after noon, guns were fired, the great doors thrown open, and the first batch of candidates issued from the Hall.

There was much crowding and jostling, the students were all encumbered with luggage, and it was not always easy to get a book into the hands of each, but by vigilant care, very few, if any went away without the offer of one.

The books were in most cases quietly and gratefully received, often with an expression of thanks.

Some turned over a page or two, then politely handed them back to us, and a very few threw them on the ground and trampled them under foot.

In the latter part of the afternoon we were able to go right up to the great gates of the Examination buildings and distribute there; in fact the yamen servants even invited us to come close up to the gate, while they drove off the surging mob saying, "We know you have come to do good, come in further." The work of distribution continued till after midnight, and there is no doubt that nearly all of the five thousand seven hundred candidates received a book.

When we remember that these candidates form a large proportion of the best educated men in the province, that there are some from every hsien, and that many of them in a few years time will become officials, we feel what a grand opportunity was thus afforded of scattering God's truth in every part of the province, and we all should continue to pray that God may water the seed thus sown with the dew of His blessing. We should also constantly pray that those who write essays, may be led to think on the great themes proposed.

At the military examination two months later, Messrs. Pigott and Stimson distributed between two and three hundred copies of the Gospel of Luke with a number of sheet tracts to most of the candidates as they came out of the Examination Hall. These also were gratefully received.

During the year the following grants have been made to various missionaries.

Rev S. B. Drake	P'ing-yang-fu	40	tael's worth of tracts
T. W. Pigott Esq	T'ai-yuen-fu	20	" " " "
Rev M. L. Stimson	" " "	100	san-tzu-king
Miss Lancaster	" " "		O. T. History 12 copies
Dr. Schofield	" " "	10	tael's worth of tracts

It has been agreed that all tracts should as far as possible be sold, not given away; and during the year a thousand or two of tracts have been sold by Messrs. Pigott, Stimson, Atwood and myself, chiefly in the city and its vicinity.

Rev. T. Richard during the year has distributed through his native evangelist, four thousand or more tracts to the North and East of the city, together with the Gospel of Mark, catechism and hymn-books, also 50 copies of "China's present need" to



the Kung-kwans in the city.

Besides this, some hundreds of tracts and books have been distributed among the patients at the Dispensary and Hospital, and a thousand or more have been given away to those who have listened to the street preaching. In July, Rev. T. Richard resigned his office as chairman of the Executive Committee, and Rev. J. J. Turner his position as a member of the same: thus the society lost the services( it is hoped only temporarily)of its two senior members. Revs. M. L. Stimson and A. Sowerby were chosen in their places. The society has had thirteen members last year, one less than in 1881.

During the year it was decided that half the Sunday collections( at the English meeting )should be given to the Tract Society.

By the balance sheet it will be seen that the balance in the Treasurer's hand is Tls 45 (Shanghai.)

On the next page is a complete list of the tracts and books at present in the Secretary's charge.

R. Harold A. Schofield  
(Hon. Sec.)



# SHANSI RELIGIOUS TRACT SOCIETY. ACCOUNTS FOR 1882.

## INCOME.

	Tls
Balance in hand from last year.	110.05
Donations from Shansi Missionaries.	133.33
	<u>243.38</u>

## EXPENDITURE.

Annual Subscription, to parent Society, Shanghai.	10.00
Purchase, carriage, and printing of Books, and Tracts,	188.38
Balance in hand,	45.00
	<u>243.38</u>

R. I. Landale  
Treasurer.

## LIST OF TRACTS AND BOOKS.

Peep of day, O. T.	146	copies
Exact Enquiry into the Truth,	96	"
Dr. Martin's Evidences of Christianity,	41	"
Two Friends, (Kuan hua)	469	"
Two Friends, (Wenli)	328	"
Chinese R. T. S. No 2.	390	"
Pilgrim's Progress part, 1,	71	"
Cen tao ch'i meng,	180	"
San tzu king,	835	"
Natural Theology,	8	"
Total	<u>2554</u>	"

## SAN FRANCISCO AUXILIARY.

It is with much pleasure we report the formation of a new and important auxiliary. A letter from the Rev. Alex. J. Kerr in regard to its organization is of such interest, we take the liberty of quoting freely from it:—

..... Soon after his arrival in San Francisco, Dr. Farnham gave an earnest address at our Sabbath evening service, on the Chinese Tract Society, its aims and needs, and advised the organization of an auxiliary in our midst if the way should be clear.

On consultation we decided to do so, and accordingly after the service on Sabbath evening, February 25th. we organized with forty members. At a subsequent meeting, the following officers were elected to serve for the ensuing year:—

Fong Doon, 鄺 俊	President.
Rev. Alex. J. Kerr	Vice-President.
Tam U Gnam, 譚 雨 岩	Secretary.
Yee Fung, 懿 鳳	Treasurer.
Fong Leon, 鄺 亮	Collector.

On Yeang Shing Chack, 歐 陽 聖 澤 “

The constitution adopted was based upon a sketch of a “Constitution for auxiliaries” furnished by Dr. Farnham. It provides that this society shall be auxiliary to the Chinese Religious Tract Society: its object—to circulate books, papers and tracts upon moral, religious and scientific subjects among the Chinese people in America.

Its officers shall constitute a board of managers to attend to all the business of the society, of which they shall render a report at the annual meeting on the first Saturday in January. "Any person of good moral character, who shall contribute at least twenty five cents per annum, and who shall record his name with the secretary, shall be a member and entitled to vote at all the meetings of the society, but no person not a member in good standing of an evangelical church, shall be eligible for the offices of President, Vice-President or Secretary."

We have started out well, have secured a good board of officers, and we hope and pray for real success. Fong Doon, the President, is one of the elders of our church, and Tam U Gnam, is one of our assistant preachers. Shing Chack is an elder in the Chinese church in Oakland, and the rest are prominent Christian men. My object was to give the matter into the hands of the Chinese themselves, but by accepting the office of Vice-President to have an official voice in the management.

Dr. Farnham said a box or package of books and tracts would be sent me. I shall very glad to receive them. Reading matter of the kind furnished by the society is just what is needed for distribution in the hundreds of Chinese lodging houses and restaurants here. There are few families, and often scores of young men live in a single house; we propose to have every house visited, and to sell or leave tracts or papers in each.

We expect to increase our membership from time, to time, and we trust the Master will bless our work.

Alex. J. Kerr

**ADDRESS**  
OF  
**REV. J. STONEHOUSE.**

---

My position on the platform is a more theoretical than practical one, as I have had but little practical experience of Tract Society work in China.

I have often been asked to give a scriptural reason for any line of action that I have undertaken in regard to the extension of the kingdom of God. I have also been asked on what scriptural basis, or by what divine authority does an organization like the Tract Society rest? I confess I could find no scripture warrant.

The idea of spreading the kingdom of God by other than the voice and personal contact, never entered the minds of the first apostles.

Yet in the early dawn of Christianity something like a tract society was in vogue. Laborious as was the task of producing manuscripts, yet Paul made good use of this method of communicating divine truth. The Epistle to the Hebrews is a true tract, and a true type for us to follow. From the church proceeded manifold writings bearing upon Christianity, some to strengthen the faith of believers, others to combat heathenism. This power of carrying men's thoughts from province to province

prevailed until the time of the invention of printing. Then in the sixteenth century, the printing press was brought into full use as a means for spreading God's Truth. From that time until now the Press has proved an evangel of no mean order.

The need of Christian literature is at once apparent in a country like China. Though many persons are ignorant, yet the vast majority of people take a delight in reading, and many of them reverence the printed page.

The size of China and its vast population are such, that neither Europe nor America can supply sufficient men or women to preach the gospel in the many cities and provinces. How can the people believe in Christ unless they hear, how can they hear unless a preacher is sent. When Paul had this idea in his mind he was not aware that the power of literature would exercise an influence on the lives of people. Through the agency of a Religious Tract Society the word of God can be sent to numerous villages towns and cities, and along the great highways and thoroughfares of China, unto hundreds of people who cannot yet learn about the kingdom of God by means of the living voice; and where no voice can penetrate the ear telling good news of Christ, the printed page can convey the message through the eye to the heart, arouse the conscience, and awaken a desire for eternal life. The Bible Societies are doing a grand and noble work. The Tract Societies are not in antagonism to them; but go hand in hand, together doing the work of God. The one shows Christianity as God has revealed it in His word, the other by tracts and magazines reveals Christianity as it lives and works among men. The one tells what God has done and is willing to

do, the other what God is daily accomplishing, and thus proving His work to be true. We are not without well authenticated testimony that the power of Christian literature is great. Souls have been awakened from deadness to life by means of a tract.

The work done by such an organization as we represent, is not surface work, the fruit does not appear readily and speedily as some would desire.

Many persons give contributions to the society, and then let the object escape from their memory, until the anniversary day comes round, and then expect to hear, that the power of the Society has been such that hundreds of converts have been made, and that heathenism is falling to the ground. They are grievously disappointed when they learn that such is not the case, and think that there is something radically wrong with the Society, and are ready to overhaul its machinery and find out why it does not work more effectually. The work of a Tract Society is apparently slow at present. The seed of life is being sown continually. The work needs our full sympathy, we should water the seeds with our tears, and our prayers fervently and constantly should be raised that the word may not return void unto the Giver.

When Adam sinned and blighted the first fair paradise, God planted the seeds of a new Paradise, and many ages rolled by, hundreds of generations passed from the world, ere in the fulness of time, the seed ripened into fruit in the person of Jesus Christ.

The work which a Tract Society is doing cannot be seen exceedingly fruitful in either one generation or two, but in the combination of many years of earnest work will it be seen that its labor has not been



in vain. Let us not be envious, nor jealous, nor anxious because others may enter into our labors and reap what we have sown, for we have the assurance that both sower and reaper shall rejoice together.

Thus far have I spoken only of the Tract Society as a means of converting the heathen. But it has another object in view, namely, the building up of the converts in truth and grace.

There is a vast amount of vile literature in China, which can be had at a cheap price. The Tract Society must counteract the pernicious effects of such literature by supplying better in its place. It is not a high classical kind of literature that is needed, but a literature high in purity, plainness and utility.

Pure, that the soul may be strengthened against evil influences, plain that the wayfaring man, though a simple one may readily understand and grasp the truth. The Tract Society cannot rest satisfied until all kinds of literature are permeated by the Spirit of Christianity.

This is one means among many for spreading Christianity, and as such has a great claim upon our prayers and upon our purses. If we desire the Christianizing of China, we shall have to work in this and similar directions. Confucianism will not save China, because it contains no living God, nor hope for a life beyond this world. Buddhism cannot redeem the people of this country, for its principles tend to the destruction of the soul and all that is manly, and leads the people from the path of honest and heroic duty. Taoism has no salvation for the Sons of this Empire, for it is an incarnation of all that is foul and unclean.

The only hope of China is in the Word of God,

and this must be presented in manifold ways unto them, that the darkness which now envelops them may be dispelled and scattered far from their lives and homes. Until we, personally, have done all we possibly can to remove the fetters which bind the Chinese down to degradation and debasement of the vilest sort, we are responsible in a measure for the ill that exists.

We must not stand still with light and life in our hands, so long as so many hundreds of people are shrouded in darkness and death. Let us exert ourselves and labor on' remembering that "The night cometh when no man can work."



ADDRESS  
OF  
REV. J. WHERRY

---

The distribution of well written and suitable religious tracts is perhaps of much greater importance than generally conceived. The number of scholars in China often overrated, is also sometimes underrated. Much depends in estimating it on our definition of a scholar.

Shopmen know enough of characters for the transaction of business, and even common labourers know a few. But this is far different from being able to write an essay, or even to read a book of a high literary style. We may, perhaps, estimate the number of Chinese who can read intelligently a simple, but classically written Christian tract at five per cent of the population, or say fifteen millions for the whole empire. But it would be safe to say that each one of these if deeply interested in the tract would discuss its contents with four others, especially as the readers are generally the heads of the household.

It would be possible therefore for a wide distribution of tracts in the literary style to bring the fundamental doctrine of Christianity to say, seventy-five millions of the three hundred millions of China. But besides these scholars, there is in China a very large number who is two, three, or four years at school have learned the names of characters without being

familiar enough with their meaning to read ordinary books. Many of these may be reached by books in the mandarin dialect, in which the characters represent to the readers sounds addressed to their ears, rather than ideographs to their eyes. Hence the circle of intelligent readers may be very much widened by using a mandarin literature.

But it may be said that while large numbers will receive and read Christian tracts, they are as a rule but feebly impressed with the doctrines contained in them. It is to be feared that there is too much truth in this. But we should remember that religious truths often seem to lie dormant in the human mind, even for years, and yet afterward spring up and bring forth the fruits of righteousness. It should not be forgotten either that a tract laid away on a shelf by a father, may years afterward attract the attention of a scholarly son, whose interest may be sufficiently kindled by it, to embrace the first opportunity he has for listening to a living teacher of its doctrines. But much more frequently than comes to our knowledge, these religious books produce fruit at once. A few weeks ago the speaker heard from a missionary in Peking, a most interesting account of two men in that city who recently, one soon after the other, acknowledged themselves believers in Christianity, the knowledge of which they had gained from books they had bought or received ten or twelve years before, said one of them; "Since reading that book I have every day, before going out to my business, prayed to the God therein revealed for help." When asked why if he believed in God he had not connected himself with the Christian church, he replied that he was a banner-man and that such action

on his part might be construed as forsaking his clan, and turning against his "Master," the Emperor of China. The other said of himself that he had been an inveterate opium smoker. Thoroughly convinced of the danger he was in, he had tried in vain to break off the habit. On reading the Christian book, he purchased a quantity of anti-opium pills, and made another effort, but without avail. He then thought of the power and grace of the God of whom he had read in his book, and earnestly implored his divine help in his extremity. His prayer was heard, and from that time to the present he has been delivered from the power of the drug. Faith may exist mingled with much superstition. Afterwards his house becoming haunted his family used the ordinary incantations and methods to drive away the evil spirits, but without success.

He then sought the help of God, who again answered his request and since then he had dwelt in peace.

When asked why, when God had twice interfered so remarkably for his aid, he had not openly acknowledged him by joining a Christian Church; he did not reply. He is probably a Manchu also, and hesitates to take a step that might cut him off from his people. But if we accept their own testimony both these men have faith, imperfect perhaps, but not without fruit.

It may be said that not having courage to confess Christ, Christ will not confess them. But have they not confessed Christ, first in worshipping in their own households; and again in acknowledging their faith in him in the presence of others to the foreign missionary to whom they related their experience? And may we not believe that there are hundreds and thousands like them, of whom we have not yet heard, who from Christian books alone have learned of God and the

way of life through his Son? The literary men are the influential men in China, and the leavening process that a good Christian literature will work, is perhaps now working among them, will some day become apparent. As to the preparation of tracts, I wish to say a few words on two or three points. At this stage of mission progress, it should be kept distinctly in mind that two different kind of tracts are needed, one addressed expecially to the unenlightened or heathen readers, and the other for members of the Christian Church. Of the first kind, so far as mere numbers go there seems already to be no scarcity. But it is to be feared that there is too much sameness in them, both of doctrine and illustration. Any one truly interested in a Christian tract, will desire to enlarge his knowledge by procuring others, but if in these others he finds the same themes treated in the same way he will become discouraged, or at best fail to progress as he ought in his enquiries.

I would propose, therefore, a series of tracts on fundamental doctrines, each in a manner a complete treatise sufficient to impart a saving knowledge of God and Christ, but making some one doctrine especially prominent, the whole forming, as far as possible, a connected and logical series embracing the main truths of revelation. Thus, one might be on the Being and Attributes of God, giving also a clear but very succinct outline of the plan of salvation. A second might treat of the gift of God's son for the redemption of the world, in which the teachings of the first might also be briefly re-stated. A third, embodying the teaching of the first and second might discuss chiefly the commandments of God. Others might explain the office and work of the Holy Spirit, the nature



and necessity of Faith, Repentance, Holy Living &c.

Now let the tract distributor, having such a series, aim as far as possible to put them one by one in their proper order in the hands of the same readers. Let us suppose he has twelve of them, and gives one each month of the year. What will be the effect? If short and well written, the natural curiosity of the human mind will ensure their being read; and however cursorily this may be done, the effect will be accumulative, and at the end of the year it can hardly be otherwise than that a large acquaintance with Christian truth will have been imparted.

But perhaps still more needed at present is a literature for the Church. Once the hope of China was the missionary. Now the hope of China is the Church.

Twenty or thirty thousand intelligent Christian men and women cannot fail to be a power in the land. They are a power already, a power far beyond the mere personal influence of the three or four hundred foreign missionaries amongst them. What makes the success of missions seem so much greater now than in former years, but that each missionary is multiplied so many fold by the pious natives who carry the truth he has imparted to them, to a multitude of others whom he himself can not reach? But the power of the Christian Church is not increased by numbers merely, but by the increase of its spiritual life. Let us ask ourselves how our own spiritual life has been chiefly promoted. I appeal to the experience of all present. Has it not been largely at least by books? For myself, I will say that what I am is largely due to the books placed within my reach when I was a boy.

We all know many parents who, it may be from a false delicacy seldom speak to their children on reli-



gious topics who yet manifest their interest in their spiritual welfare, and powerfully influence them for good by putting in their hands an interesting Christian literature. If such a literature is a necessity in Christian lands, how much more necessary for the Christians of China to whom the other means of grace are comparatively so limited?

But what kind of books are needed for the Church of China? Not those dry theological disquisitions which hitherto have comprised almost the whole stock in use. These have their place in the instruction of the pastors and literary men, but are far too profound to nourish the great body of Christians and especially the sabbath school children, the hope of the Church. What is needed, and needed urgently, is something like the sabbath school literature of western lands. We have now hundreds of Sunday schools and suitably prepared books would not only be eagerly read by the thousands of scholars, who attend them, but by thousands of adults, Christians, and non-Christians into whose hands they would fall.

For it is a curious fact that religious books intended especially for the young, are generally the most interesting also to adults. This society is fortunate in having three such books printed last year, as we have just heard from the annual report, I mean "Gweun," "Christie's old organ," and the "Swiss Boy." The first of these, translated by Miss Mary H. Porter, shows how a little girl saved from ship wreck on the coast of Wales is taught step by step the Christian life. and the story though simple, is so interesting, the reader whether Christian or heathen, can scarcely help but be deeply impressed. In the second, translated also by Miss Porter, but perhaps still more pa

hetic, a boy and old man are together brought from almost heathen darkness to the knowledge of Christ by steps that all must take. In the third, translated by Mrs. Nevius, we are shown what a well interested thorough hearted Christian boy can do among strangers imparting by precept and example the principles of a Christian faith. All are excellent examples of what I mean by a literature adapted to the present need of the Church and expecially of the young.

It may be objected that these are translations and have not the flavour of a local colouring to make them acceptable to the Chinese.

But the fact is, they are intensely interesting to the Chinese. Besides our Chinese writers must have models in this kind of books, and be incited to excel them in depicting experiences and thoughts of their own. It would of course be still better to have books with a basis in common Chinese life and competent persons could do no better work than prepare such at once.

Allow me to say a few words in reference to the proposed North China Tract Society of which you have all heard. Its object if I understand it rightly is the diffusion of the best Christian Chinese literature, no matter where that literature may have been prepared or printed. It will attempt to accomplish this by giving its sanction to the sale or gift only of books approved by competent authority and then keeping a stock of these books always on hand at every mission station, so that the distributor will never be out of good books, and in no danger, from inexperience or haste, of distributing trash, which will only hinder the sale of a good literature. To have good books only, and to always have them, is I take it to

be the motto of the society.

What its relation with the Chinese Religious Tract Society will be I cannot say, as it is not yet in existence; but I am sure it is not intended to rival it, but to do its own peculiar work. There is no reason why the two societies should not work in entire harmony, and mutually assist each other.

There is no object to which a Christian man of means and liberal views can contribute aid with more hope of doing good than that of diffusing amongs the Chinese a sound and interesting religious literature. Christianity in all ages and lands has owed much of its power to its thoughtful and helpful writers.

What would the church of to day be without its books, holding the accumulated treasures of ages of thought? What would our own religious life be without the constant stimulus which comes by contact through books with the best minds and hearts of the church.

But indispensable as this is to us, it would seem to be still more so to the Chinese Christian who lacks so many other advantages which we enjoy.

Often isolated, still oftener without the sympathy and aid of thoroughly indoctrinated pastors, in contact on every side with the intensest worldliness, how can he grow in his new life without communion with the saints through the only channel left him, their writings in his own tongue?

On whatever ground they may base its claims, whether in the Divine command or in expediency, I think that all thoughtful and experienced men will agree that the observance of the sabbath is a necessity to the growth of the church in China.

Men baptized into the name of Christ forsaking the assembling of themselves together on the sacred day of their Lord, are always, sooner or later, lost to it even in name. But if the observance of the sabbath is in one sense the hope of the church, an instructive and plentiful Christian literature is the hope of the sabbath. In the absence of many other privileges of the holy day good and interesting books are almost essential to preserve it from becoming a weariness to the flesh and a hindrance rather than a help in the divine life.



# TREASURER'S REPORT.

## TREASURER IN ACCT. WITH CHINESE RELIGIOUS TRACT SOC.

FROM MAY 1st 1882 TO APRIL 30th 1883.

*Dr.*

*Cr.*

[37]

To	Balance from last year.....	1265.59	By	Paid for printing	Child's paper.....	401.00
"	Interest to Dec, 31th 1882.....	9.84	"	"	Illustrated News.....	406.90
"	Received donation from Australia..	10.60	"	"	Tracts.....	535.80
"	Received donation from		"	"	Wages of Nat. Asst.....	90.00
"	Religious Tract Society London...	546.06	"	"	Donation to Shan-si auxiliary.....	100.00
"	Received, per Dr. J. M. W.		"	"	Dr Farnham on acct.....	169.08
"	Farnham, from donations,		"	"	Balance to new year.....	656.05
"	subscriptions, and sales.....	526.74				

\$2358.83

J. W. Lambuth, Treasurer.

\$2358.83

W. S. Holt, Auditor

PUBLICATIONS

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THE TWO FRIENDS.

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No. 2.

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靠 天 吃 飯

By 鍾子能

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No. 10.

THE SOWER.

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By 朱 祝 三



[40]

No. 11.  
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綿壽圖

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No. 12.  
THE PRODIGAL SON

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By Rev. A. E. MOULE.

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No. 13.  
BROTHERLY LOVE.

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It is hoped that the Local Societies or Native Churches will purchase in quantities of not less than 100 copies.

The Society will be glad to establish depositories in every part of the Empire. Those who have charge of depositories will only be asked to take ordinary care of the books and report the number on hand at the close of each year, accounting for those sold.

Applications for Publications of the Society may be made to the Local Secretaries. The works of the Society can be had with the terms of those who use *Shin, Shang Ti & Tien Chai*. Local Secretaries will please order those preferred.

SIXTH

ANNUAL REPORT

OF THE

CHINESE RELIGIOUS TRACT SOCIETY

1884



SHANGHAI

AMERICAN PRESBYTERIAN MISSION PRESS

—  
1884



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SIXTH ANNUAL REPORT  
OF THE  
CHINESE RELIGIOUS TRACT SOCIETY  
*FOR THE YEAR ENDING APRIL 30th, 1884.*

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REPORT OF SECRETARY.

It is with devout gratitude, we record the continued prosperity of the society. It has year by year gained in popularity, making new friends and extending its usefulness. Its success has equalled, and perhaps even exceeded, the most sanguine expectations of any of its founders. The past year has been no exception to those that have gone before. Our publications have amounted to 395,100 books, tracts, posters and periodicals, including sheet tracts, equivalent to 3,911,000 pages.

This great increase of the work done, is due to the liberality of the parent societies, whose agents we are in the disbursement of their funds. We have published twenty-one different works of which five are new, four being illustrated with chromo-lithographic prints. The paper with the coloured cuts, was the gift of the Religious Tract Society. These four books make a valuable addition to our Sunday School Library Series, and will furnish interesting and useful reading for children connected with churches and day schools.

The coloured leaflets were also printed on paper donated by the Religious Tract Society.

*The Chinese Illustrated News* and *The Child's Paper* have been published as heretofore, doing their good work throughout the year. The Chinese are evidently beginning to appreciate the importance of the light reaching them from Western shores. There is an increasing desire for all kinds of knowledge. The news, scientific and general information contained in our periodicals supply this felt want, rendering them attractive and preparing the way for the reception of the religious truth which we seek to inculcate. We believe that by giving our readers only just and correct views of general subjects, confidence will be inspired in the religious articles.

Several new contributors, both foreign and native, have been welcomed during the year. Great pains have been taken in printing the illustrations, nearly all given us by the American and Religious Tract Societies. The secretary of one of these societies in a recent letter alludes to the decided improvement in their execution. We are indebted to the Religious Tract Society for a special grant to secure the perpetuation of these publications.

Our work is extended over the vast empire of China containing an immense population of frugal and persevering people, soon to have a mighty influence among the nations of the earth. We also seek to reach them in their dispersions in Australia, North and South America and the islands of the ocean. The work opening up among the Chinese in America alone, is something wonderful. It is estimated there are about 106,000 Chinamen in America. We have gathered statistics representing the work carried on in places where not less than 55,000 of these Chinese reside. It appears there are 116 schools with 6847

pupils and church members besides many hopeful converts. Of the schools, 74 are Sunday and 42 are day or evening schools. In many instances the pupils attend both schools, which will considerably reduce the total number under instruction given in our tables. Even with this reduction there is opening up for the Chinese Religious Tract Society, a wide field for labor in this direction.

We have received from the Religious Tract Society, a grant of Chromo-lithographic cards, with blanks for writing in scripture texts, and have sent them with copies of our publications, to all the workers among the Chinese in America, whose address we have been able to obtain. Several thousand copies of a tract written by Rev. Dr Syle expressly for the Chinese in America have also been distributed.

It must be evident to all that there is a great call for Chinese Tracts and books in carrying on this important work, and we are ready to prosecute it as far as we have the means. Who can estimate its effect on the Chinese in their own country! In answer to the prayers of some of those converted in America, a mission has been established in the region from which they came and ten of their number are, under the direction of Rev. C. R. Hager, laboring in that district.

We think all will acknowledge that the organization of the Chinese Religious Tract Society, has given a grand impetus to the tract work throughout the Empire. In one locality the tracts circulated during the year, have increased from 12,000 to 112,000. Moreover, the work is becoming better organized. In another section several of our auxiliaries have united in forming one society with a constitution almost identical with ours.

We long for the means to carry on this work upon a scale more commensurate with the urgent demands of the case, and our earnest prayer is that the Lord will raise up some friend able and willing to endow this society liberally. A fund of \$200,000 (£40,000) would give an annual income securing the perpetuity of the society and a noble work for the Lord in all future time. Though a large sum to us, it is a little thing with him for whose glory we labor, who hath said ; "The gold and the silver are mine, and the cattle upon a thousand hills."

J. M. W. FARNHAM, *Sec.*

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ADDRESS DELIVERED BEFORE THE CHINESE  
RELIGIOUS TRACT SOCIETY, MAY 21ST, 1884.

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BY REV. W. W. ROYALL.

NEARLY four hundred years ago, a solitary monk stood in his cell, and read with a strange fascination the words of a book confined by a chain to the convent wall. With an interest as eager, and a fascination as great as that of one who reads the pages of some master-piece of fiction, he devoured page after page. To him it was like the revelation of a hitherto unseen world. His mind was so filled with its beauty, his heart so touched by its grand and sublime truths, that he scarcely knew how to leave off, but read, aye devoured its contents as one who finds a hidden treasure.

Two hundred and fifty years later, when the monk had gone from the toils and sorrows of earth, to taste the blessedness of his Father's house, and when untold millions of his fellow men were ready to rise up and bless his memory, another stood, and read aloud to a little congregation the words of his preface to the Epistle to the Romans. Among that small number was a man in the prime of life, who had for some years been a preacher of the Gospel, and who had even left his native shores to go as a missionary to the heathen of another land. He had long sought peace, the peace that God gives; but hitherto had not fully realized it. As he listened to the gracious words, penned so long ago by a hand that was now mouldering in the dust, once more the power of the living word was felt.

To use his own words, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that



He had taken away my sins." And perhaps a score of years later, a young man near Londonderry, Ireland, perchance glancing over the columns of some newspaper saw an anecdote that awakened his curiosity about the "people called Methodists." He went to hear the preaching, became happily converted, and for many years was one of the most useful as well as one of the most learned men of his day. Thus we see the power of the printed page in these conspicuous instances as a means of awakening. Your own minds will supply dozens, aye scores of others, equally as clear and conclusive of the wonderful way in which God has used the consecrated pens of His servants to set in motion those springs of sacred influence that have gone on, and will go on blessing the world, till the voice of the archangel shall wake the slumbering dead. Nay more than this, eternity alone will suffice to see the full development of that blessed promise "their works do follow them."

But it is not merely as apposite and useful examples of the way in which the printed page has been used to awaken men and bring them to Christ, that I have adduced these men. Powerful as was the preaching of "the solitary monk that shook the world," still more enduring and useful were the results of his consecrated and God-inspired pen. We have already seen how after the lapse of more than two centuries God used his writings as one of the grand instruments in helping on that mighty revival of vital godliness which, beginning nearly one hundred and fifty years ago in England, has continued with increasing power to the present day.

It is difficult to think what the Reformation would have been but for the writings of Luther, Melancthon

and others. The translation of the Bible into German, and the wonderful results that have followed all these must be stricken out, and then what would be left?

Allow me again to call your attention to a peculiar feature of the great Methodist revival of a century and a half ago. By many people, John Wesley and George Whitfield are simply regarded as two powerful preachers, Whitfield as a master of passionate oratory and Wesley as a keen heart-searching preacher of righteousness. But few know how to make the real fundamental distinction between the two men and their work. Of the two, Whitfield undoubtedly possessed the truer claim to eloquence, to soul-moving oratorical powers. Thousands hung with eager delight upon his glowing expositions of the Divine Word. And it is in the aspect rather of one who preached to vast crowds of colliers and workmen that Wesley is viewed. But the work of Whitfield in an organized form may be looked for at the present day almost in vain; while that of Wesley is stronger, more compact, better organized and more aggressive to-day by a hundred fold than it was a century ago. For this there must be, there is, a reason. Let us see what it is. Few men are aware of the fact that Wesley wrote and published in his life time as much perhaps as five ordinary men. A glance over the index to his biography will show works published not by ones and twos but by scores. He was a man of the most wonderful capacity for organization; and it is in this respect *as one who conserved the fruits of his labours* that we may learn a lesson from his life.

I confess, with sorrow, that I once undervalued the circulation of religious literature. To me, a great

ingathering was the main point to be aimed at. But I now see more and more plainly, that he alone is truly wise who not only reaps but "gathers into barns" as well. It is in this aspect of its work—as a conservator of results already attained, as well as a worker in new fields that the Chinese Religious Tract Society stands so prominently before us, and challenges our confidence and our sympathy.

Not one of us I suppose, will, for a moment, deny the supreme need of a pure Christian literature for England or America. Fancy for a moment the Baptist, the Episcopalian the Presbyterian or the Methodist Churches of America, without their Publishing Houses, church newspapers, Sunday school periodicals, and denominational literature generally! It is a fact that has fallen under my own observation of one denomination almost rooted out and supplanted by another, because of the superior diligence of the latter in the distribution of its peculiar literature.

Let us learn a lesson from the politicians. It is the year for the election of President of the United States. Thousands are freely spent in the circulation of "Campaign Documents," What means this? Ah, full well does the wily politician know the power of the press to secure votes for his party. "The children of this world in their generation are wiser than the children of light." If I might paraphrase the words of the Saviour, I would say, "Men of the world show more common sense and foresight in their business transactions than do Christians in managing the spiritual interests of the Church of God."

Let us take a look at the vast and important field which the Chinese Tract Society seeks to cultivate. The remark is often made that the Chinese are a read-

ing people. If this be true, even in a restricted sense, how important is it, that our Chinese Christians and their children, be furnished with wholesome and strengthening spiritual food! Take a walk with me along any of these streets and see the piles of small books that are exposed for sale. Read one or two of them and get some idea of the kind of food on which heathenism feeds the minds of the young. I have myself lately read some of them, being desirous to know their nature. I found some things that amused by their silliness and absurdity but more that disgusted by their licentiousness. Even in books of a higher class, works of fiction and such, I have found so much that was bad and demoralizing in its tendency that my eyes have been opened to the grave difficulties that beset the path of the young man who would be a pure hearted Christian. Who can think without a shudder of the dime novels of America, or who could restrain a groan at the thought of that evil being added to the many snares already set to catch the souls of the young? Satan and his agents are alert and active. Day and night their fearful work goes on. *We must meet it.* A Christian literature must grow up in China if we would preserve and carry on the work of evangelization. Who can estimate the good done by the American Tract Society and similar organizations? Millions in glory will no doubt trace their first steps toward heaven from a glance at the pages of some of its tracts. Deep and vivid are the impressions that they once made upon my own mind, and fadeless as eternity.

Mankind are in essentials, the same everywhere. Made of one blood are we all. If the early Christian Church needed its Apologists, if the Reformation

needed its Luther and its Wycliffe, if the Methodist movement needed its book-making Wesley, and the home churches of to-day need their publishing houses and denominational literature much more does the infant church of Christ in China need the power of consecrated pens. By whom shall this work be done? Not by Bible Societies; for already some hypercritical persons have found fault even with the head-lines of the chapters. So keen a scent have some for heresy or dishonesty! Can the various Mission Boards do it? I answer, if at all, only at a great disadvantage. Why waste more time and money in getting out each his own literature, when here stands a Society asking only a proper sympathy and co-operation to do the same work as well and more cheaply? No, Mr. President, I am glad that a Society so broad and catholic is in existence, to do this great work. I am glad to see the field opening wider and wider before it. I rejoice in the encouraging report of work already done; but I hope the day is not far distant when the present work shall be mere child's play compared to the great good that shall then be accomplished. That this Society has done in six years so great a work, that it is gaining in the esteem of good men, that it has already to some extent begun to bring out a native Christian literature, these are signs too plain to be mistaken that the Chinese Religious Tract Society has a vocation, and a field in this great Empire, and that its work is one that meets an imperative want.

And may that work go on year by year, prospering by the will of God. And let every lover of the work of Christ bid the society God speed!

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MAY 1st, 1883 TO APRIL 30th, 1884.

# Dr. TREASURER IN ACCOUNT WITH CHINESE RELIGIOUS TRACT SOCIETY. Cr.

To Balance from last year, ... ..	656	05	By Paid for Freight, Postages, Stationary, Advertisement, &c., as per	11	75
" Interest at Bank, ... ..	53		Dr. Lambuths, account, ... ..	7	50
" Grant from American Tract Society, (special fund), ... ..	1130	75	Mrs. Farnham's, " ... ..	21	35
" Received from Subscriptions to Child's Paper and Illustrated News, and Sales of Tracts, ... ..	531	54	Wong Vung-z' " ... ..	6	24
" Received from Donations, ... ..			Mr. Wills' " ... ..	21	55
per Rev. Damon ... ..	8	43	J. N. B. Smith's, " ... ..	68	39
" " C. A. Stanley, ... ..	13	59	By Paid for Printing Child's Paper, ... ..	390	00
" " Mr. Boone, ... ..	10	00	" " Illustrated News, ... ..	414	00
" " G. W. Clark, ... ..	3	00	" " Tracts, ... ..	1102	30
for Calendars "A Friend," ... ..	5	00	" " Reports, ... ..	30	00
"N. Y." per Dr. Farnham, ... ..	5	00	" " Fr't to New York, ... ..	6	00
from Shanghai Auxiliary, ... ..	7	00	" " Sunds, account C. R. Hager, ... ..	12	68
To Donation from London Religious, Tract Society, £178-8-3.	52	02	" " Native Assitants, for editing, paper and office work, ... ..	265	00
	810	96	" Balance in Bank, ... ..	893	50
	3181	85		3181	85
To Balance to New Year,	893	50			

E. & O. E.

J. N. B. SMITH, TREAS.

Audited & found Correct,

May 12th, 1884.

W. R. LAMBUTH, Auditor,



## BOOKS PUBLISHED IN 1883-84.

COPIES	TITLE				PAGES
20,000	The Two Friends,	...	...	...	960,000
5,000	Rationale of Christian Missions,	...	...	...	130,000
3,000	The Swiss Boy,	...	...	...	96,000
54,000	Christie's Old Organ,	...	...	...	352,000
2,000	Story of Gwenn,	...	...	...	176,000
53,000	The Illustrated Calendar,	...	...	...	530,000
28,800	The Child's Paper,	...	...	...	460,000
22,800	The Chinese Illustrated News,	...	...	...	547,200
27,500	True Happiness,	...	...	...	27,500
27,500	The Snare,	...	...	...	27,500
27,500	The Lighthouse,	...	...	...	27,500
27,500	Trusting Heaven,	...	...	...	27,500
27,500	The Sower,	...	...	...	27,500
27,500	The Prodigal Son,	...	...	...	27,500
27,500	Brotherly Love,	...	...	...	27,500
27,500	Eternal Life,	...	...	...	27,500
8,000	The Prodigal Son colored Illustrations,	...	...	...	128,000
8,000	Story of Daniel	„	„	...	128,000
3,000	„ „ Joseph	„	„	...	48,000
3,000	„ „ Moses	„	„	...	48,000
14,500	Welcome and Warning,	...	...	...	87,000
<u>395,100</u>					<u>3,911,000</u>



## REPORT ON SUNDAY-SCHOOL WORK AMONG THE CHINESE IN AMERICA.

BY REV. J.M.W. FARNHAM, D.D.

THERE has been a wide spread feeling that little was being done for the Chinese Ameirca and they are no doubt very unpopular, among the working classthrough-out the country, more especially in California and other Western States. The effect of this antipathy on the Chinese is exemplified by the following paragraph from a secular paper. A Chinaman who had returned to his native land from the United States said to a missionary: "Christians all cheat and oppress Chinamen. They think Chinamen no better than pigs, with no rights in society, or business, or government. Our gods teach us better. In our classics we read good morals. Christians better go to our Joss houses." "Melican man no care for me," said another. And they glide past you in the street with a look that speaks the same language: "No man cares for my soul." As no statistics had been collected it was impossible to know how much was being done for their souls. Upon inquiry it is found that in sixty-seven cities in different parts of the United States and Canada, even along the Altantic coast from the Penobscot to the Mississippi, there are free schools for their instruction. In most cases each pupil has the advantage of a teacher all to himself. Some of the teachers speak of inviting them to their homes on Sunday to dine, and spend the afternoon in singing Christian hymns, and reading. One teacher says of two she is interested in: "They go to church, Sabbath school and evening service. I go for them and see them home. They are kind-hearted and benevolent." In Bradford, Pa., a Chinese student from Lane

Theological Seminary was employed, during his vacation, to work in connection with the school with results gratifying beyond the most sanguine expectations. Out of this Sunday-school a missionary society has grown, and the last annual report says: "All our success as a missionary society has been the outgrowth of our first attempt to establish a Chinese Sunday-school. It is remarkable what gratitude they manifest for the little we have done for them. At their own suggestion a collection has been taken which amounts to \$67 for the year. This money is being used. . . . for educating a Chinese girl in California." In forwarding the excellent report of the school in Springfield Ohio, Mrs. R. Q. King says;—

"We have felt the want of a list of all the Sunday-schools for the Chinese in the United States, when our good scholars were leaving Springfield, and we had no means of recommending them to a kindly interest in their new homes—so we welcome your work. We would like very much to get some tracts."

Col. David King, the superintendent says in his report;—"Three of our best friends and pupils have returned to China, carrying with them, not only an affectionate regard for their Sunday school teachers and superintendent, and each of them a bound copy of the Chinese New Testament, with which they were more or less familiar,—but we hope also some intelligent knowledge of the way of salvation through our Lord Jesus Christ. Most of our men have been farm laborers at home near Canton, and upon a closer acquaintance, we think they compare very favorably with the same class of emigrants from any other country. Nearly all know how to read in their own language, and seem well to deserve their national

reputation of high esteem and respect for learning. They are extremely grateful for our notice and efforts in their behalf, though of course not comprehending our motives. They do, however, appreciate the advantage of learning to read, write, and speak English. Our first intention was to give them a sufficient knowledge of the English language to be taught the gospel through that medium. But experience proves it to be practically impossible to keep them long enough for the success of such a plan ;—so we confine ourselves to giving them the knowledge they greatly desire, of short colloquial phrases &c, depending *principally* upon books, tracts, and hymns, in their *own language* to convey to them spiritual instruction. We have procured a copy of the decalogue, Lord's prayer, and apostles creed in Chinese, and hung them in each laundry ;—and have also presented each one that could read a bound copy of the New Testament in Chinese, and several Chinese tracts.

“Through the kindness and interest of our good missionary in Soochow, China, Mr. G. F. Fitch, we are in possession of a copy of the hymn book used in the Presbyterian churches throughout China ; and are preparing to learn to sing familiar hymns with them. We believe it is better to sing in an unknown tongue ourselves, knowing and appreciating the sentiments as we do, rather than have our scholars do so, and they are greatly pleased with our efforts in that direction ..... The interest manifested by some is an incentive not to “weary in well doing”—especially as we have an abiding faith in the power of the Holy Spirit to use with success the most insignificant and apparently inadequate means.”

E. M. Douglas, Esq. Superintendent of the school in Newark says:—"We find the Chinese polite and quick to learn, willing to listen to religious truth, and think that in some cases progress has been made towards their conversion to Christianity. Will you kindly inform me of the work of your society, and whether its publications would be of use to us in our work." Copies of our periodicals, and some of our publications were sent to Mr. Douglas, with which the Chinese seemed much pleased. Mr. F. N. Palmer of New York City says;—"I have just taken charge of one of the Chinese Sabbath Schools in this city. Desiring to secure all possible helps I write to enquire what tracts you have-----and would be glad to receive any pamphlets regarding the Chinese work in this country, or respecting methods of work among them." Miss Annie E. Chapman of Salt Lake City writes;—"I am glad to hear of anything calculated to increase the interest felt in the Chinese. I think I have under my instruction the kindest and best Chinamen in the whole country. \* \* \* I should be glad to do anything in my power to assist this people and shall hope to hear more from your society." Rev. Jas. P. Root. says;—"I feel intensely interested in the work among the Chinese and although we fail to accomplish what we desire, we have hope for the future, that the harvest will be gathered in. Your list [of schools] will certainly be very useful. I should be glad to have more of your publications to examine. As to the '*Illustrated News*,' I think we shall want some of them."

Miss Lena Saunders of New Orleans, says, "Work among the Chinese in this city, is the most delightful phase of missionary life I have ever known. The

gratitude of our scholars, together with their close application, and their Oriental courtesy, more than repay every effort we make. We treat them as men and receive in return brotherly kindness."

Miss Nellie B. Foster, of Lowell, Mass. says ;—  
 "We shall be very glad to receive a complete list of schools for the Chinese, and any items of interest you may be able to give us. I am sure it would help on the work in the different cities, if we could know more about each other's methods. We would gain mutual encouragement and enthusiasm as well as practical suggestions. I rejoice in this new plan. We shall be glad of any suggestions as to the best methods of teaching the Chinese, or of any tracts."

Rev. W. A. Smick of Roseburg, Oregon writes ;—  
 "My wife has had a class of Chinese in the Sabbath School for a long time. They seemed anxious to learn and *very thankful* for the interest she took in them. I think she used Chinese tracts with English translation. We give tracts or cards as we have opportunity. I thing much good could be done if we had some pretty cards with verses of scripture in Chinese. Do you know where we could procure such cards?" In accordance with this suggestion chromo cards were procured and sent to all those engaged in this work.

Miss Shirley in forwarding a list of the schools in Brooklyn, New York says ;—"I am glad if I can help, in any way, in this work which is full of interest to me. Three, at least, of our boys, have gone home for a visit, Christians, and some whom we would not call Christians, have done great good on returning by telling something about the Christian religion, and what it has led us to do for them here. They have

at least made it easier for the missionaries there to get at the people. I shall be very glad to receive a copy of the complete list when published."

Miss Harriette Carter, to whom I am indebted for much information respecting the work among Chinese in America, after speaking of forming an auxiliary Tract Society says;—"There are Christian men with us who do all they can for the good of their countrymen, in explaining the Bible lesson on Sundays and and in the Sunday evening prayer meeting conducted by themselves in their own language."

These are a few extracts from the many reports that have reached us.

Nearly all of these teachers are Christian ladies of culture, befriending the Chinese, visiting them in their laundries, and when sick, and the reports speak of the affection and gratitude manifested in return. The Young Men's Christian Associations have often taken the work under their auspices, holding the schools in their rooms.

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# LIST OF SCHOOLS FOR CHINESE IN THE UNITED STATES AND CANADA.

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Trinity Bapt. Ch. 56th St.		40		13
10th St. Tabernacle,		30		3

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Ref. Presbt'n. Rev. Dr. Somerville.		120		1
Ref. Presbt'n. Rev. Dr. Gregg,		60		6
Spring St. Rev. Alfred H. Moment,		30		4
14th St. Rev. Francis H. Marling,		40		3
"Covenant" Presbyn., Rev. Dr. Vincent,		25		5
"People's" Baptist Church,		25		3
7th St. Methodist,		40		4
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Mrs. B. B. Williams,			95	5*
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SANTA ROSA, CAL. Mrs. McNab & others,	150		40	1
Mrs. W. Y. Wilson,			20	7
ST. LOUIS MO, Rev. Chas E. Ford,	180	40		10
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SEVENTH

ANNUAL REPORT

OF THE

CHINESE RELIGIOUS TRACT SOCIETY

1885.



SHANGHAI:  
AMERICAN PRESBYTERIAN MISSION PRESS.

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1885.



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## THE ANNUAL MEETING.

THE Chinese Services in connection with the annual meeting were held in Trinity Church, 3rd of May. The Vice-President, the Rev. Dr. Lambuth, presided, conducting the opening exercises. The Rev. Mr. Tong, pastor of the First Presbyterian Church, preached the Annual Sermon. After reading the Reports of the Secretary and Treasurer, Mr. Wong made an earnest address, urging the native Christians to organize local societies and engage in distributing tracts among their own people. The English services connected with the Annual Meeting were held in Union Church Thursday evening 7th May. The vice President Rev. Dr. Lambuth presided and after the reading of the Annual Reports addresses were delivered by Drs. L. H. Gulick and W. R. Lambuth. The Annual Sermon was preached in Union Church on Sunday 10th of May by Rev. L. H. Gulick M.D.

On Tuesday, 5th May, at the Meeting of the Board of Trustees, the action of the Executive Committee, requesting Dr. Happer to withdraw his resignation and act as our General Agent to raise funds to endow the society, was approved.

The Board of Trustees expressed deep regret at the Religious Tract Society of London ceasing to co-operate with our Society.

The Rev. J. E. Cardwell, Rev. J. H. Judson, and Rev. F. Galpin were elected to fill vacancies on the Board of Trustees, and the Rev. J. E. Cardwell was elected Treasurer, in place of the Rev. J. N. B. Smith, resigned.





THE SEVENTH ANNUAL REPORT

OF THE

CHINESE RELIGIOUS TRACT SOCIETY.

---

IT is a cause for devout gratitude that the means for publishing so much religious literature has been furnished to the society, principally by its great patrons, The Religious Tract Society of London and the American Tract Society of New York. Considerable assistance has been received from the sale of books, and the donations of the natives, which though small, are highly prized, as showing a real interest in the cause. The native church at Pauting-fu has given the large sum of \$11.50, and takes the lead in this work. To the nine auxiliary societies which have already been organized, there is a prospect of adding another in Singapore.

New agencies have been established in Singapore, Australia, and New Zealand. We have now depôts or local secretaries at thirty-eight places, including thirty-one in China, and others in New York, San Francisco, New Zealand, Sandwich Islands, Australia, Singapore, and Hongkong.

During the year, a correspondence has been carried on between the Northern Branch of the Religious Tract Society and our society, resulting in the hearty co-operation of the former in the publication of our periodicals, and the appointment of the Revs. Dr. C. W. Mateer, F. James, and D. Z. Sheffield as an Editorial Committee, to aid in editing and extending the circulation of the periodicals. The Central China Branch did not see its way clear to take a similar course.

The Secretary was twice in London during his absence from China, and availed himself of the opportunity to confer with the officers of the parent society; and personally brought to their notice the importance of the work.

Through them he was able to obtain, at a very low price, beautiful chromo-lithographic cards, with the space for text and mottoes left blank. Specimens have been sent to the agents, and great numbers have been sold; each one being left to fill in such texts of Scripture as he should think best for the person to whom he gave the card. They are admirably adapted for rewards of merit, or Sunday school prizes.

The statistics of the work among the Chinese in America, collected and published by the Secretary, together with the cards and tracts distributed, gave a great impetus to the work, and furnished a bond of union among those devoted laborers. Many are the grateful, encouraging words received from those who have been thus benefitted.

Our President, the Rev. Dr. Happer, after completing forty years of labor in China, has gone home on a well-earned furlough. On the eve of his departure, owing to illness, he was led to offer his resignation; but the Executive

Committee begged him to withdraw it, and act as the Society's Agent while away, and seek to raise a sum of money sufficient to make a permanent endowment for the society, thus securing its continued influence for all time. The Board of Trustees has endorsed this action of the Executive Committee, and it is to be hoped the Lord will guide him to some of those wealthy and benevolent persons who are amply able of themselves to do this.

The work has gone bravely on, and we have had little cause for discouragement, except from the fact that the Religious Tract Society has concluded to withhold further assistance from this society, making its contributions only to those Societies it considers branches. It has for several years given us an annual grant of £200. Unless this can be made up from some other source, it will greatly curtail the operations of the society during the coming year.

We had hoped that, in accordance with Dr. Murdoch's suggestion, this society would have been considered the Eastern Branch of the Religious Tract Society; but measures were set on foot to secure another organization, whereupon our Executive Committee, in order to show its willingness to co-operate issued the following circular:—

“To the PROTESTANT MISSIONARIES in CHEKIANG and  
KIANGSU PROVINCES.

“We beg to submit the following considerations, hoping for your co-operation in our work:—

“*The Chinese Religious Tract Society* was organized in 1878 with a view to securing one society for the Empire of China. Missionaries of all denominations and nationalities joined in the movement, and it was perhaps as successful as its most sanguine friends could have expected.

“Dr. MURDOCH, in his Report on Tract Work in China, approves of nearly, if not quite, every principle adopted by the Society:

“1. Natives and foreigners united in carrying on the work; *see* his Report, page 51.

“2. Leaflets provided for gratuitous distribution; *see* page 46.

“3. Visiting from house to house, by distributors; *see* page 46.

“4. Natives encouraged to contribute money towards the work; *see* page 45.

“5. Natives enlisted in writing for the press; *see* pages 43 and 44 *et al.*

“6. Grants to be made; *see* page 42.

“7. One Society for China; *see* page 51, last two lines, where he says: ‘One strong Society would have great advantages in economising labor, in securing excellence in every respect, and a wider circulation for whatever is issued.’

“Though this passage refers to a branch society, it is as true when applied to *The Chinese Religious Tract Society*. He evidently hoped that there would eventually be a representative Central Committee.

“In speaking of the organization for Eastern China, Dr. MURDOCH suggests that *The Chinese Religious Tract Society* might be considered the Eastern Branch, either with or without a change of name.

“This opens the way for us to offer, as we do most cordially, to enter into any arrangement possible, whereby this desirable end may be accomplished.

“We are ready to consider carefully any proposition looking to united action and consolidation of the work,

which must be regarded as most essential to its success; and will be gratified to learn that any of our brethren are willing to take office on the Board of Trustees, or to act on any of the Committees, or to take *any* office in the gift of the Society.

“ We should be rejoiced to have Committees formed in Shanghai, Hangchow, Ningpo, Nanking, Shaohsing, Wenchow, &c., to work in connection with us, recommending books and tracts to be published, or grants of books or money to be made.

“ We are even ready to recommend to the Board of Trustees that *The Chinese Religious Tract Society* be given up, if convinced that it has done its work or that there is a better way. We have an organization with its organs, and depositories in different parts of the Empire, Australia, the Sandwich Islands, and America, but are willing all should be given up and a new one started on the same ground for the same purpose, if it is best.

“ We beg the brethren in these Provinces to give the matter a prayerful consideration and let us hear from them.

“ We enclose copies of our Constitution and By-Laws and a copy of a Constitution to be adopted, with such modifications as may suit those who organize Auxiliary Societies.

“ By order of the Executive Committee.

“ J. M. W. FARNHAM, *Secretary*.

“ J. W. LAMBUTH, *Chairman*.”

The loyalty of our friends in every direction can be relied upon, and it is believed that the American Tract Society will certainly still continue its support.

In reviewing the history of another year, it is pleasant to find that the Society has accomplished so much. Fourteen different books and tracts have been published, making 238,800 volumes and tracts, equivalent to 4,822,000 pages, as follows:—

Books, tracts, &c., published during the year ending April, 30th, 1885.

COPIES.		PAGES.
26,400	<i>The Child's Paper</i> ... ..	422,400
20,400	<i>The Chinese Illustrated News</i> ...	489,600
5,000	Edward's Resolutions ... ..	110,000
10,000	Beware of Foolish Notions ...	160,000
10,000	Easy Introduction to Christianity	200,000
10,000	Three Principles ... ..	320,000
10,000	Way of Salvation ... ..	150,000
10,000	Religious Emblems ... ..	380,000
5,000	„ Allegories ... ..	380,000
5,000	Catechisms ... ..	210,000
10,000	Against Opium ... ..	220,000
10,000	Ancestral Worship ... ..	200,000
5,000	Evidences of Christianity ... ..	560,000
102,000	Calendars, say ... ..	1,020,000
<u>238,800</u>	... ..	<u>4,822,000</u>







Dr.

## CHINESE RELIGIOUS TRACT SOCIETY

			\$	cts
1885.				
April	30	To Printing— ... ..		
		26,400 <i>The Child's Paper</i> ... ..		
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"	"	" 5,000 Edward's Resolutions ... \$40.00		
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			<u>3,651</u>	<u>38</u>





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# EIGHTH ANNUAL REPORT

OF THE

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SHANGHAI:  
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1886.



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## THE ANNUAL MEETINGS.

The Annual Meeting of the Board of Trustees was held May 5th and adjourned meetings on the 10th and 31st.

May 9th, the General Annual Meeting was held in Trinity Church. The Rev. Dr. Lambuth, Vice-President, presided. There was a large attendance of Europeans and Chinese. Dr. Allen the Rev. G. W. Loehr and others took part in the exercises, and Miss Hamilton presided at the organ. The Secretary made an Annual Statement, and addresses were delivered by Messrs. Tsoong and Wong.

Mr. Tsoong gave some account of similar societies in other lands particularly in England and the United States, and spoke of their fostering care of this Society and appealed to his countrymen to support their own Society the only organization in the country with such broad and Catholic views that all denominations might properly unite in carrying it on. He showed how so small a sum as ten cents from each of the 20,000 native Christians, would give the Society an income of \$2000 per annum and make it independent of foreign aid. It was a strong and telling speech and the Chinese present, as well as the Europeans showed their good will by liberal subscriptions amounting to \$45.50

May 9th the Annual Sermon was preached by the Rev. C. F. Reid, to a large and attentive audience in Union Church, and an impromptu collection was taken, amounting to \$12.30.

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# THE EIGHTH ANNUAL REPORT

## OF THE

### CHINESE RELIGIOUS TRACT SOCIETY.

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EIGHT years ago the first day of this month, the first public meeting was held in the interests of this society. At that time there was no tract society in this Empire. Our organization which followed gave a great impetus to the work in many ways, and numerous societies have sprung up working side by side with us, all on the same lines; and one at least, like ourselves, claiming the whole Empire as its field. Providence has, however, opened even a wider door and our operations extend to Japan, the Sandwich Islands, the United States, Australia, New Zealand, the Straits Settlements and even to India. In a note just received from Mr. Donn of Lawrence, New Zealand, he speaks of some 4000 Chinamen there. He and his co-labourer Mr. Paterson have access to about 2500. There are about 7000 Chinamen in the region to which the Rev. Mr. Holt has gone. At his request, we sent him, during the year, about forty dollars worth of our publications. In a recent letter he forwards the subscription for 86 copies of our periodicals, and speaks hopefully of his work. We have a number of subscribers in other parts of the United States, the Sandwich Islands and Australia as well as New Zealand.

It gives us much pleasure to announce the organization of a new auxiliary in Moukden of which we received the news in a recent letter from Rev. John Ross. This

makes the eighth auxiliary organized in connection with our work.

During the year the society has ordered from London and New York a good supply of the publications of the Religious and American Tract Societies. They have served to meet a long felt want and have sold readily at home prices, while the discount allowed not only covers the expenses but goes to increase our means for extending our work among the Chinese.

In response to a request from a Missionary in the North, we solicited from the Religious Tract Society some tracts for work among the Russians, in China, and on its borders. Dr. White replied that he would have to send to St. Petersburg for them. In due time a good quantity was received and placed at the disposal of our friend who asked for them. Our supply of chromo-lithograph cards has been greatly increased and are much sought for as rewards in school work or as presents to teachers or other friends. We have also got out from the Religious Tract Society 8000 copies of Toy Books with coloured prints to which we can add the Chinese text. Mrs. Randolph has prepared the text for one of them, the Story of Esther; Miss Safford for Ruth and Jonah, the Rev. D. H. Davis the story of Isaac, and the story of Jacob and the Rev. Mr. Royall the first and second volumes of Solomon's Sayings. They are in the hands of the Examining Committee and will no doubt be published very soon.

Another book about which there has been much consultation and correspondence is Eadie's Dictionary of the Bible, translated by Rev. J. McGowan. The Religious Tract Society kindly undertakes to make up any deficiency there may be in the cuts, when we can inform them what

is wanted. Mr. McGowan has been asked for a copy of the book, that a list of the illustrations beyond what we have, may be solicited and it is to be hoped that another year will add this valuable work to our list of standard publications.

We have also printed Dr. Douthwaite's large sheet, The Ten Commandments, and our usual Calendar much enlarged and improved, also the Life of Tyndal, the first translator of the English bible, translated by the Rev. F. Ohlinger.

Besides the monthly issue of our periodicals, *The Chinese Illustrated News and the Child's Paper*, we have reprinted the following sheet Tracts:—

Food for the soul,  
True Happiness,  
Eternal Life,  
The Prodigal Son,  
Rum and Opium.

"Come to Jesus" in four parts, by Rev. J. E. Cardwell, has been accepted and ordered to be printed, and is in press. "Trusting heaven for food," by Mr. F. Brown in three styles, a leaflet, a bound volume and for a scroll, is also to be published.

Early in the year it became evident that we ought to husband our resources, and sell our publications, as a rule, for the cost price. In a few instances, however, we have made grants or allowed a discount. We have distributed from our depository 163,102 volumes, including sheet tracts, and have printed during the year nearly the same amount, viz., 159, 633 books and tracts including our large sheet Calendar and leaflets.



## THE AUNNAL SERMON

BY REV. C. F. REID.

“For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of the Earth.” Acts 13—47

The world for Christ should be the chief motto of every evangelical Church as it already is the chief prayer of all hearts fully in sympathy with the great heart of the Master.

From the first angelic announcement “Behold I bring you good tidings of great joy which shall be to all people” to the last “whosoever will” of the apocalypse the twin themes that run through, bind and make a complete whole of the New Testament Scriptures, are Salvation for all men and man’s instrumentality in the same.

When we consider this, how strange seems the indifference to Missionary work manifested by so many, so called, Christians.

However the present sentiment of the Church on this subject is far in advance of what it was in former years. It is no longer necessary to argue the *propriety* of the missionary enterprise. Intelligent Christians everywhere are being convinced that the Church is not a great hospital for nursing religious dyspeptics, nor an esthetical association for the preservation and exhibition of quaint architecture and decorative art, but that it is in very truth God’s organized and concrete purpose for the saving and sanctifying of all vast humanity.

In like proportion as this idea has taken possession of any particular wing of God’s great army, it has exhibited

the pleasing phenomena of a new and true vitality, God has honored it with large increase of spiritual power and all the other marks of his approval.

The philosophy of success in Church work is very simple. God organizes and equips a Church for a definite purpose and so long as it continues in the legitimate pursuit of the object for which it was organized, God is before it, behind it, in it and all around it; but when it abandons that object or makes its pursuit a secondary matter—when its chief activity is exhibited in the erection of splendid temples and its chief interest in delivering and hearing elegant essays on general ethics, then in the same ratio to which these things obtain it ceases to be God's Church; and however desirable it may be as a refining, cultivating, social institution, it no longer has a right to the promise "Lo I am with you always."

We do not say these things to discount in any way the secondary uses and advantages of Church organizations, but rather to emphasize the one great object, which failing to accomplish, we forfeit all just claim to the honor and authority belonging to a Divine institution.

"I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the Earth," defines the proper attitude of the Church to the world. She is in fact God's *light bearer* equipped and sent out to seek and illuminate the dark places. In accordance with her commission, she has for many centuries marched up and down this grey old world of ours, sometimes with slow and faltering steps, yet she has succeeded in making large portions of its surface luminous and if true to her mission, bearing the lamp of revealed truth in one hand and of natural truth in the other, she will continue to

march until by her light, all the nations of the earth shall see God in his beauty and worship him in holiness.

Since then, to be God's light bearer is our great office, it behoves us to diligently enquire into the conditions under which we labor and the instrumentalities which, under our peculiar circumstances, are best suited to accomplish the desired end.

In approaching China, Christianity finds herself confronted with conditions dissimilar, in many respects, from those she has met elsewhere. In Madagascar, Feejee, Sandwich Islands and other places where success has been so rapid and so gratifying, the Missionaries have come in contact with comparatively small populations, so that in the course of a few years they have either personally, or through native assistants, been able to reach all, or a large proportion of the people. But in China the Missionary stands dazed before a population of hundreds of millions. Again in the countries just mentioned, the religious ideas were so crude and the general condition of society so degraded, that as soon as Christianity was proclaimed its superiority was at once seen and the way for acceptance made easy, but in China Christianity comes in conflict with old and splendid religious systems around which are entwined the affections and traditions of a mighty people.

These and other causes we might mention unite to make the entrance and successful propagation of Christianity exceedingly difficult. Yet ironclad and impregnable as she may seem, China is not without vulnerable points. These we should seek out and attack vigorously.

In comparing the towns of China with those of Western countries one of the most striking points of difference is the utter absence of those buildings erected for con-

gregating large masses of the people. The St. Pauls, the Exeter Halls, the Cooper's Institutes and like buildings are all wanting in the East. The fact is that while Western civilization has commanded the powerful services of the platform and pulpit, China has pulled along with the pen alone. But with what wonderful advantage has she used it. For tens of centuries it has been the honored, we might almost say the only means of communication between the intelligent few and the great masses below them. By its influence a degree of culture and civilization has been attained which places China far in advance of all other heathen nations and makes her as she has been styled by a Western writer the "Marvel of the ages." Here then Christianity finds a tool made ready to her hand which if wisely used will doubtless form her most efficient agent.

For many years to come the principal work of the evangelist in China will be to spread abroad information. There has existed and still exists a dense ignorance of the simplest truths of Christianity. Not only are the ideas unknown but the terms by which they are expressed are unfamiliar or have been used in such connections as to largely unfit them for our uses.

What preacher standing before an ordinary Chinese congregation has not felt that in his efforts to persuade his hearers to accept Christ he was almost like a man beating the air, and that, not because they were unable to understand his words but because they were so utterly uninformed as to the great basic principles underlying his discourse. This ignorance must be overcome. Information must be scattered broadcast over the land. The people must be made somewhat familiar with the facts of Christianity, with

its general scope and design before we can hope to persuade them to an intelligent acceptance of it. Happily for us the conditions of society in China are not so unfavorable as one might at first suppose to the spread of this information.

True there is much associated with a foreigner in the mind of a Chinaman calculated to draw the attention from what is spoken to the person of the speaker. A properly prepared tract is not liable to this and many other difficulties that attend the preacher. Accustomed as the Chinaman is to regard the printed page with a reverence that obtains in no other country, the truth in this form approaches his mind in its most favorable garb. Moreover it is in this way so capable of illustration and minute explanation as to be brought within the comprehension of the most ordinary minds. Another advantage of the tract is that it may be read and re-read without attracting notice and referred to at pleasure. It may be handed from one to another and so multiply its influence again and again. Between the conversion of Paul on his way to Damascus and his death at Rome he doubtless preached hundreds of sermons of which not a single vestige remains and of which he possibly saw little or no fruit. But who shall measure the influence of those tracts he wrote to the Romans, Corinthians and others? By them he has continued to preach for eighteen centuries and this day has doubtless touched more minds than he came in contact with during his entire public ministry. Then let me exhort you brethren to give this matter your careful and prayerful consideration for I am convinced, that to those bent upon exhausting every available instrumentality for bringing this Empire to a knowledge of the truth as it is

in Christ, it is a matter of supreme importance. In the properly prepared tract you have a very John the Baptist, a forerunner that may be sent out into all the highways and byways of this great heathen wilderness, to proclaim the near approach of Christ's Kingdom and prepare a way for the royal footsteps of our Lord.

I am aware that the circulation of religious literature is not unattended with embarrassing difficulties. But so is every other department of our work. We cannot hesitate on this account. On the other hand there is much to encourage us in what has already been done. I think that in many places a real demand for our books has been created. The last year I worked in Soochow there went out of my office alone over twenty-five thousand copies of tracts and religious publications, (all sold). Who shall tell how deep and far reaching has been the influence of those books? The other day I stood up to preach in the city of Nyi Shing, about a hundred and fifty miles in the interior, and a place rarely visited by a missionary, yet in this distant out of the way town, the tract had gone before me and to some extent prepared the way for my words. Of course much is accomplished by the tract which can never be known, but occasionally an incident comes to the surface that throws a great gleam of light on the silent influences that are constantly operating under the all-seeing eye and all-guiding hand of God. I read one of these incidents yesterday. A preacher in Nottingham, England, was called to visit the sick wife of an inn-keeper and found her happy in Christ. "How were you led to the Lord?" he asked. "By reading that," she exclaimed, handing him a piece of an American newspaper containing an extract of a sermon by Mr. Spurgeon. "How did you get this



paper?" he asked. She answered "It was wrapped around a parcel sent to me from Australia." Talk about hidden life of a good seed! Think of it! A sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, a part of it torn off (some would say by accident) for the parcel dispatched to England, and after all its wanderings conveying the message of salvation to that woman's soul. Then put that with another incident: I read not long ago of a cobbler who was led to conversion by a piece of a tract found in the sole of an old shoe he was repairing. "My word shall not return unto me void." Let that thought burn in your hearts, Brethren, and burn no less brightly when you convey your message of love through the printed page than when you do it by word of mouth.

And now allow me to bring before you a few facts that will give you something of an idea of the immense work lying immediately at your door, accessible from points already occupied in the province in which we live and for which we are the special light bearers. I venture to say that in many respects there is not a more inviting field in all the broad world, for evangelistic effort.

Suppose we take a map of the Kiangsoo and Chekiang provinces, and with a pair of compasses inscribe a circle around the City of Soochow representing the country extending a hundred miles in each direction.

Within that circle would be embraced no less than five great Foo or prefectural cities, about forty Shien, and a host of towns more populous and of greater commercial importance than many of the Shien. The people are industrious, intelligent, and for the most part peaceably inclined. A wonderful system of waterways makes all of



this section easily accessible to the evangelist, who can pass from point to point, taking with him on his house-boat many of the comforts of home. Moreover arrangements can be made with the boatmen by which nearly all the travelling can be done at night, thus economizing time by leaving all the hours of daylight for active work. Now when it is considered that within this circle, any point of which can be reached by an easy journey of two or three days on a house-boat, there lives, suffers, and dies a population nearly if not quite equal in number to that of Great Britain, or the entire Empire of Japan, one can begin to comprehend what an immense harvest is here waiting for the sickle of the reaper. And what is being done to supply these teeming and destitute millions with the bread of life? Of all the cities and towns scattered over this vast plain, only three are occupied by missionaries. Soochow has at present six male, and three single lady workers. Nantziang, a village some fifteen miles from Shanghai, has one male, and two single lady workers, while Shanghai, that Capernaum of China, has thirty-one male, and fifteen single lady workers. Now of these fifty-eight workers, only about one third are engaged in preaching and evangelistic work proper, the others being occupied in schools, hospitals, etc. But a moment's reflection will serve to show how vast is the gap between the work to be done and the supply of workers. Suppose you could suppress the religious press of Great Britain, give to London a dozen preachers, to Manchester half a dozen, and to Glasgow half a dozen, what, think you, would be the advance made in Christian growth, or the influence of this handful upon the general sentiment of the people of Great Britain? Manifestly little. But give them a well equipped and liberally supported press, and

their influence would be multiplied a hundred fold. What is true in England is true here. Give to our little band of workers in China a properly prepared literature, and in the same ratio as the supply is excellent in quality and abundant in quantity will our influence be multiplied with this people.

This is the object for which the *Chinese Religious Tract Society* was organized, though its operations are not confined to this or any other section. Its beneficent influences are already being felt in North and South America, Australia, and the Islands of the Sea. During the seven years of its existence much has been accomplished ; but much more might have been done if the necessary means could have been procured.

In looking over my audience to-night, I see represented three classes that are or should be interested in the welfare of this society, each of which holds a special relation to it, and by virtue of that relation a special duty to perform.

I first address those officers of the society whose task it is to examine and select from the mass of matter that may be presented, and to publish such as are fit and proper to be placed on your list of publications. Pardon me if I presume in saying that the responsibility resting upon you is a grave one. You have to remember that the books you send out go to a people with a cultivated literary taste, a people having well-known and fixed standards of excellence. It is for you to see that your books, not only in point of subject matter, but also in literary style and mechanical finish, are such as to sustain the dignity and character of your cause. It is largely the office of the tract to go before the preacher and somewhat prepare the way. It first meets the eye of

the Chinaman and first impresses his mind. If in smaller and simpler matters such as mechanical finish and literary style you arbitrarily fly in the face of all his preconceived notions of propriety, how will you save the real message of your book from his contempt also? I am satisfied that much damage has been done our cause by mistakes along this line, and in future it should be our aim to remedy this trouble as much as possible. I think we may safely regard money, saved by issuing books in any way inferior, as worse than thrown away.

To the second class, of which I count myself a member,—those for whom the tract is designed to be an auxiliary, I would say that I feel quite sure we have not given as much attention to this instrumentality as we might have done, with large advantage to our work. Of what use are the best of books if they are left to mould on the book-room shelves? Nor will it do to intrust the work of distribution entirely to native colporteurs. It is only by personally engaging in the work that we can make sure that it is well done. By always keeping a supply on hand at our chapels to dispose of after each service, by making frequent trips into the vast field around us, leaving tracts in every village and hamlet where we can find sales for them, by opening book-rooms wherever convenient; by careful attention to these and other methods that may occur to you, the sales of our books may be largely increased and a correspondingly enlarged influence brought to bear on the great mass of ignorance and superstition we have to contend with. Even in Shanghai, a field thought to have been pretty well worked, there is still much to be done. At my chapel where I aim to have daily preaching, I always offer books after the discourse, and seldom sell

less than ten copies, and frequently as many as thirty or forty. Let me respectfully urge you, my brethren, to increased activity in this department of our work.

Lastly I turn to you, Christian friends, who though in sympathy with us and our work are prevented by business and other relations from giving it your personal attention. Think not therefore that you have no personal interest in the matter. It is to you that we must look for the performance of an important part, without which our enterprise must fall to the ground.

When the Master issued the command, "Go ye therefore and teach all nations," it was not intended that the entire burden of that command should rest upon a few individuals. The extent to which that command rests upon every member of Christ's Church is only measured by his ability to execute it. To one, in the good providence of God, it is given to go, to another to send; and in the economy of the Gospel, the office of the sender is no less important or honorable than that of the sent. I know there is a class of so called Christians (I am sorry it is so large), a class that has furnished the Church many a Judas, but never a Paul, who seem to think that their part in the onward march of God's great army is chiefly to find fault, to criticise the active workers, the methods adopted by them, and so far as they are able, to throw a wet blanket upon their efforts. I trust there are none of the wet blanket brigade here this evening. To you, Christian friends, our society offers an avenue by which you can enter the field by proxy and assist in executing our Lord's command. By supplying the managers with the necessary funds you will not only enable them to prepare more and better books, but also to procure additional agents for sending them out through all the highways and byways of this vast empire. Let me exhort you then to give us your sympathy, your prayers, and your material aid.

LIST OF BOOKS, TRACTS &c. SOLD  
DURING THE YEAR ENDING APRIL 30th, 1886.

	No. Copies.
<i>The Child's Paper,</i> ... ..	29789
<i>The Chinese Illustrated News,</i> ... ..	21494
<i>The Two Friends,</i> ... ..	2121
<i>Rationale of Christian Mission,</i> ... ..	644
<i>Food for the Soul,</i> ... ..	37
<i>Edwards' Resolutions,</i> ... ..	142
<i>Chinese Calendar, Large sheet</i> ... ..	68311
<i>True Happiness, Sheet tract</i> ... ..	2500
<i>The Snare,</i> " " ... ..	2723
<i>The Lighthouse,</i> " " ... ..	8410
<i>Trusting Heaven,</i> " " ... ..	1489
<i>The Sower,</i> " " ... ..	1887
<i>Eternal Life,</i> " " ... ..	1392
<i>The Prodigal Son,</i> " " ... ..	2874
<i>Brotherly Love,</i> " " ... ..	2154
<i>Rum and Opium,</i> " " ... ..	851
<i>Christie's Old Organ,</i> ... ..	150
<i>The Swiss Boy,</i> ... ..	261
<i>The Story of Gwenn,</i> ... ..	134
<i>The Prodigal Son, Illustrated</i> ... ..	24
<i>Story of Joseph,</i> " ... ..	26
" " <i>Daniel,</i> " ... ..	1407
" " <i>Moses,</i> " ... ..	51
<i>Beware of Superstitions,</i> ... ..	159
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<i>Errors of Ancestral Worship,</i> ... ..	2076
<i>Way of Salvation,</i> ... ..	2557
<i>Catechism of Christian Doctrine,</i> ... ..	2547
<i>Evidences of Christianity,</i> ... ..	1620
<i>Religious Emblems,</i> ... ..	126
<i>The Child's Paper, bound</i> ... ..	32
<i>The Illustrated News,</i> " ... ..	40
<i>Welcome and Warning,</i> ... ..	656
<i>Chromo-lithograph Cards,</i> ... ..	2580
<i>Life of Tyndale,</i> ... ..	1101
<i>The Ten Commandments,</i> ... ..	12
PUBLICATIONS OF THE CENTRAL-CHINA TRACT SOCIETY.	
<i>Gate of Virtue and Wisdom,</i> ... ..	285
<i>Leading the Family in the Right Way,</i> ... ..	261
<i>Guide to Heaven,</i> ... ..	500
<i>Exhortations to Abandon Opium Smoking,</i> ... ..	369
" with chromo-lithograph ... ..	50
<i>Eight Chapters of Truth</i> ... ..	51
<i>Catechism of Christian Doctrine</i> ... ..	50

The Two Friends	...	...	...	...	...	300
Trimetrical Classic	...	...	...	...	...	400
The Red Dwarf	...	...	...	...	...	100
Errors of Vegetarianism	...	...	...	...	...	150
Mirror of Conscience	...	...	...	...	...	209
Great Themes of the Gospel	...	...	...	...	...	200
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NINTH

ANNUAL REPORT

OF THE

CHINESE RELIGIOUS TRACT SOCIETY,

1887.



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1887.





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THE NINTH ANNUAL REPORT  
OF THE  
CHINESE RELIGIOUS TRACT SOCIETY.

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THE ANNUAL MEETINGS.

THE usual Annual Meetings were held in Shanghai from May 4th to the 8th.

The Annual Meeting for Chinese was held at 3 p.m. May 8th in the London Mission Chapel, Shantung Road, and a very large and interested audience was in attendance. In the evening of the same day the Rev. William Muirhead, of the London Mission, preached the Annual Sermon in English at the Union Church.

At the Annual Meeting of the Board of Trustees the Secretary and Treasurer read their Annual Reports as given below, and they were approved.

The following preamble and resolution was brought forward by the Rev. Dr. Williamson and seconded by the Rev. William Muirhead and passed :—

Whereas the Lord in his providence has removed from our midst the Rev. K. C. Wong, a member of this Board and one of the founders of the society, therefore :

Resolved, 1st, that we recognize the hand of God in this dispensation of His providence and thank Him for the holy and blameless life our brother led and all the good he was permitted to do.

Resolved, 2nd, we wish to place on record our testimony to his fidelity in the work of the Master, and extend to his afflicted family and the church of which he was a member, our heartfelt sympathy.

## THE SECRETARY'S REPORT.

Progress is a law of nature. As in the material, so in the spiritual, there may usually be traced the rise and progress or growth and development.

I hold in the palm of my hand two small particles of matter so nearly alike as to be hardly distinguishable except with the aid of a magnifying glass. One is a grain of sand, the other a seed. The grain of sand may lie imbedded in the earth thousands of years without undergoing the slightest perceptible change. But if the seed is deposited in the earth under favorable circumstances it soon shows signs of life—swelling and sending forth a tiny shoot. As they lie side by side in my hand, looking so much alike, what is the real difference?—they are alike in both being matter and closely resembling each other, but one contains a principle of life. In order that this life should develop, the seed requires to be kept in a warm, moist place, excluded from the light. But when the shoot appears, it directs its course upwards in search of the light. If the seed has been buried in the earth, the sprout pushes its way up through the soil, and when it reaches the surface under the genial influence of dew and rain and sunshine it grows and expands, attaining its maturity and producing seed, “first the blade, then the ear, after that the full corn in the ear.”

As we cannot expect to see a plant spring up and reach perfection in a night, no more can we expect to see any of the great works of man accomplished in a day.

Here is a broad, deep river rolling majestically on its course to the sea. Of a sudden it leaps a hundred feet

over a perpendicular precipice, and the roar of the cataract resounds in the impenetrable forest that surrounds it. A colony of manufacturers have reached the spot—and begin to lay their plans. Here upon this solid rock, below the falls, they will erect their buildings—where the thick forest grows, a town shall rise. But the trees must be cut and fashioned into timber and boards; stone must be quarried for the foundations, clay moulded into bricks—baked in the sun and burnt in the kiln; and as layer after layer is laid on by the masons, the buildings rise and at last stand out in fair proportions among the grandest achievements of man. But the machinery for these factories is still wanting and they stand in their silent grandeur, lonely and deserted. The machinery is formed with great skill from iron and steel by labor equal to one man working thousands of years. At last the factories are fully equipped—the town has been built. Here is a busy mart—the manufactory of the finest fabrics. But many years have come and gone and a generation has passed away since our emigrants began their gigantic work. Not far away in the dense forest, a farmer came and settled at the same time. He brought, with his family, corn for the next summer's bread, and seed on which he relied for a harvest. During the long cold winter he cut down and burnt up the forest trees, clearing the spot he selected for planting. In early spring he dug out the stumps and rocks and prepared the soil for the seed. The seed is carefully sown and the field carefully tended and watched through the summer's heat. During the cold and storms of winter—when the snow melts and runs away in the gurgling brooks—in opening spring and summer's



heat, no harvest greets his eye. In imagination only he sees his field covered with corn—in hopes of a harvest he labors on through all the other seasons. Nor is his work confined to a single year. Year after year he and his sons may toil on through winter's cold and summer's heat, early and late, night and day, before they see a well-cultivated farm.

You wish to see an oak—the giant of the forest—crown yon knoll in your grounds. You plant an acorn and next year you may see a baby oak three inches high and the size of a knitting needle. But how long will it be in reaching its maturity? How long before it will have gradually failed and died? Your children's children—your great great grand-children, would not live to see it. Twenty generations might come and go, still the old oak would stretch out its gnarled and twisted arms defying the winter's blasts. An oak is said to grow for three hundred years, to continue to flourish for another three hundred, and live through a third three hundred—nine hundred years in all. How is it in spiritual things?

You wish you had a John Wesley or a D. L. Moody for China. Yes, it seems desirable. But you want an old giant oak on yon knoll, and you may expect one about as soon as the other.

You wish to see the native Christians in China enthusiastic, aggressive, propagating the true religion in every direction, pulling down the idols in the temples and setting up the altars of religion and the pure spiritual worship of the true God. You wish to see heathenism, idolatry and every form of superstition vanish before the teachings of a

pure gospel, and the principles of Christianity exemplified in the individual, in the family, and throughout the empire.

It would be a glorious sight to see a nation converted in a day. How one longs to see this ancient people—this great empire—turn to God! What a scene to contemplate. This great nation, a Christian nation. This people, so persevering and frugal, transformed into an honest, industrious, God fearing people—truthful, faithful, upright in all their dealings. Imagine the change that would come over the face of the country. Instead of the hamlets where they now cluster together for protection, pretty farm houses would dot the country intersected with well kept roads and pretty lanes. Here and there the school house and church stand side by side, and when the Sabbath sun rises upon this Empire it reveals a people at rest. There is no going forth to store or shop or any of the many avocations—the peace and rest of the Sabbath is everywhere seen and felt. Anon the church bells peal forth their joyful notes, and the people—old and young—obedient to the call come together from all directions to worship God. Think not this picture chimerical. That day will surely come. I do not say that England and America will then be Christain England and Christian America. Like the nations where our Saviour and his disciples first preached the gospel, they may relapse into heathenism and idolatry. But China will most assuredly be Christianized. I do not say the day is dawning. The work we are engaged in may not, perhaps, be called the seed sowing. It is still the winter season, we will suppose. The fields that are to receive the seed are covered everywhere deep with snow.

The purling brooks and streams that shall water these growing fields are now ice-bound. Long icicles hang from the eaves, and the sun rising first shines upon the trees and forests clad in silvery ice and frost. There are no harvests in sight? No. No fields for plowing? No. No chance for seed sowing? No. The work to which we may address ourselves at this season seems only very remotely connected with the harvest, but nevertheless it is necessary work. You may see the farmer at this season cutting and hauling firewood for the spring, summer and autumn seasons, when he will be too busy to attend to any thing that can be done as well now. He will cut and split his rails for the fence that shall surround and protect his crops.

Superstition and ignorance cover, like snow banks and ice, the very ground we would cultivate. Time must elapse—the sun must cross the vernal equinox before these obstacles will disappear, but like the dilligent farmer we need not be idle nor despair. Every season has its work. Christian literature is the fuel for summer, and rails for the fences we are providing.

The Society whose ninth anniversary we celebrate, devotes its strength and resources to the creation and wide dissemination of the purest and most interesting Christian literature. It has taken advanced ground in furnishing works for Sunday-schools and children, at the same time not neglecting adults. The Society's illustrated leaflets, of which numerous large editions have been printed, have been republished during the last year. They each contain an earnest gospel address and are admirably adapted for

distribution at the close of street preaching, that the missionary may leave something to speak after he has gone. The Society's two magazines, *The Child's Paper* and *Illustrated News*, are taken in all parts of the Empire where mission work has got much of a foothold, and occupy the field without a rival. Besides the regular subscribers to whom these papers go forth monthly, many hundred copies have been furnished gratuitously to those who find them useful in their work, and the common experience is that they are acceptable and sell readily where other books will not. They are subscribed for not only thus widely in the Empire of China, but in Singapore, Australia, New Zealand, the Sandwich Islands and the United States.

#### GRANTS.

In accordance with a suggestion from the secretary of the American Tract Society, a grant of \$100 was made in aid of the work in Foochow. At the request of a clergyman in India a grant of books was sent and gratefully acknowledged. Grants have also been made for work in Japan and America and other parts of the fields amounting in all to \$76.36.

While we sell our books, as a rule, at nearly the cost price, there are various expenses, as, for instance, the Chinese Editor of the magazines, postage, freight, &c.

We issued 80,000 of our usual Sabbath Calendar in an unusually attractive form, printed in red and black. But since we commenced this line of work others have entered the field and this year it would have been easy to collect a dozen imitations of a religious character, to say

nothing of those issued by secular newspapers and lottery-ticket offices.

From the beginning of our year in May, to December 31st, we sold, including a few small grants, 89,061 volumes and tracts. During the same time we have printed of tracts and leaflets 101,100 copies to be added to our stock, which at the close of the year consisted of 209,570 volumes, leaflets, &c. The Society has resolved to employ a colporteur when a suitable person can be found, to keep its publications before the people and speak a word for the cause of Christ as he has opportunity.

The present report covers only eight months, as we have changed the time of closing the year to December 31st. Though our new publications have not been so numerous during the time covered by this report as in some years, yet the work has gone on steadily and quietly and there are several works in the hands of the committee and in press which will come within the year and appear in the next report.

We desire to express our gratitude to the two great Societies in England and America for being allowed to co-operate with them, and for the valuable assistance rendered in the shape of grants. From the London Religious Tract Society we have received a grant of £100, and from the American Tract Society, New York, \$1,452.85. We have reason to be thankful for the measure of success achieved and the privilege of helping to spread abroad the knowledge of the gospel, and commend our work to the sympathy and patronage of those who love the cause of Christ.

## CORRESPONDENCE.

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*From* H. T. WHITNEY, M.D., *Foochow.*

A great deal of tract work is done every year in one way or another, but so mixed up with the other work that it is not thought of as Tract work. Then again there is an aversion to *giving away* anything larger than a *sheet tract*, and not even that if it is of much importance.

However, we do a good deal of tract work and dispose of many hundreds, if not thousands, of tracts every year in both *book* and *sheet* form. We employ a few to spend most of their time in going about selling tracts and scriptures. Then we have a good supply at all our principal chapels, where the preachers sell and also go out occasionally to sell in their vicinity. It is not convenient to get together any exact statistics. It is very difficult to keep any exact record unless one is *in the business*. Thus, last autumn, when Mr. Walker and I went up to Shaowu, we took along a thousand or two sheet tracts and several hundred book tracts. We sold along the way, leaving the boat after breakfast and walking through the nearest villages selling till dinner time, having our plans laid before hand about what time to come up with the boat. And again after dinner till sundown. In this way we reached most of the villages along the river, and this time we made better sales than ever before. In fact, all this kind of work has improved since the "late unpleasantness" with the French.

And, what is better, *only a few weeks later* a Bible Colporteur went over the same ground with Bibles and Tracts, with two native assistants, and did still better than we did.

But, I as started to explain, it was very difficult to keep any accurate account of the *number* sold. We thought it trouble enough to *count the cash* and keep a record of it. But we sold *many* hundred sheet tracts and *several* hundred book tracts and quite a number of New Testaments and portions.

There is another phase of tract work which we have been doing for about six years, and that is the Sunday School work. I have followed the International subjects and translated a "quarter" at a time. And besides having enough printed for the *pupils*, I make allowance for a large number of outsiders who come in; giving some to those who could read, and to others if they had friends at home who could make use of them. Then, also, of late years we have had a lot of the "Golden Tracts" printed separately on better paper for small scholars and day-school pupils and others; I think this has done a great deal of good. It has helped to call attention to the Bible and Christian truth and fastened a good deal on the minds of the young, as they are required to learn them to repeat.

There is also a preference for Tracts. The people soon learn that there is a difference in them, and on a second visit we find them asking if we have any of this, that or the other kind which they will name. It is remarkable how rapidly tracts on opium sell. The "Two Friends" is a good tract and sells well with mandarin speaking



people. The following sheet tracts sell well at a cash each : "The Origin of all things," "Leading the Family," "Salient Doctrines of Christianity," "Exhortation to Repent," and some others I do not now recall. The "Bible Pictures" sold very fast. The people seem to be *crazy* for picture books. Your "Child's Primer" is beginning to be much appreciated, and it is really a useful little book. We have a tract here on "Faith" prepared by a Methodist presiding elder in Foochow, which has had and still has a wide sale, and has done a great deal of good. I have known several led to Christ through the influence of it as an entering wedge. One was a middle-aged man far away from foreigners or chapels or Christians. He happened to meet a bookseller and bought one of these tracts; he read it and became interested in Christianity and sought out a chapel and made himself known as a believer in Christ for salvation. Another was a young silversmith who was serving his apprenticeship under one of our Christians in Shaowu when we were living there. But he got help from all these! He happened upon this tract on Faith; bought it, read it and studied it, became interested and sought other books and finally came to church. He has now ten others who are inquirers and keep the Sabbath with him and have their *testaments* and *hymn books*, which mean a good deal with us. These are only two illustrations from one tract. There is a great deal of evidence being reported each year and related at the prayer meetings of the good influence of this tract work in its various forms.

We are hoping to get this work under more *system*, so that we can report it in some proper form.

I am afraid I have not written much to your purpose, but such as it is I forward with many thanks and the best wishes for all engaged in this good work.

Sincerely yours,

H. J. WHITNEY.

I might add that at my Hospital I have testaments and tracts constantly for the patients, and out of the 600 who enter there annually a great many of them while away many lonely hours and get a great deal of good. And at the Dispensary, where we treat some five to seven thousand a year, and in connection with it some 15,000 are preached to, all these have Bibles, Testaments, and Tracts offered them, and a good many are sold every year, so the work goes on extending its influence through all the various avenues of Christian activity.

H. T. W.

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The Rev. Walter Paterson writes:—1. The population of Chinese in and around Dunedin I estimate at about 300; in the town, employed in small shops, banking and gambling houses; in the country, in gardens and fishing.

2. I go round all their places with a tract once a month.

3. I have friends in the following places to whom monthly I post a supply of tracts at their request for their distribution, namely to Wellington, N.Z., Arrowtown, N.Z.; Tapanni, N.Z., Port Chalmers, N.Z., Rumara, N.Z., Scarsdale, Victoria, Oamaru, N.Z., Moore Park, Sydney, Petersham, Sydney, Akaroa, N.Z.

4. A Chinaman sent a tract from here to Launceston, Tasmania—No. 21 or 291. It was so much valued that the receiver wrote for more saying it was worth half-a-crown. The sender obtained another copy from one who had received his from me also, and sent it too to Launceston. When I heard this, as I have a friend in Launceston, I wrote him to find me out a distributor who would circulate a monthly supply there.

All results are with the Lord. Our duty is—"Be thou faithful unto death."

In prayer for God's blessing on your labours,  
I am, Yours in Christ Jesus,

WALTER PATERSON.

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HANGCHOW, *November 21st*, 1887.

DEAR DR. FARNHAM,

Thanks for the package of Illustrated Papers recently received. I have used them now for over a year in my bookselling and find that many persons who will not look at the ordinary tract will stop and examine the illustrated papers and purchase one; thus I feel that many of these papers go where a tract would not, and can but believe that good will be accomplished. . . .

I trust that they will supply a want not yet filled by any other publication. The Chinese enjoy the pictures and the more instructive these can be made the more good must follow.

Again thanking you for your generous donation,

I am, Yours Sincerely,

F. V. MILLS.

Dr.

## CHINESE RELIGIOUS TRACT SOCIETY.

1886. Dec. 31		\$	cts.
	To Printing—		
	„ <i>Child's Paper and Illustrated News</i> ... ..	496	
	„ 20,000 “Trusting in Heaven” ... ..	18	
	„ 500 “Who would not Pray” ... ..	36	36
	„ 20,000 “Come to Jesus” ... ..	47	
	„ 100 “Light of Life” ... ..	84	
	„ 80,000 Calendars ... ..	288	50
	„ Engravings for <i>Child's Paper and Illustrated News</i>	34	
	„ Annual Reports, Advertising & Sundry Printing	50	40
	„ Freight, Postage, Duty and Coolie-hire ... ..	105	34
	„ Newspapers for Chinese Editor ... ..	6	03
	„ Grant of Books to Dr. Lambuth, Japan ... ..	29	75
	„ „ „ Rev. Wm. MacDonald, Penang	5	47
	„ „ „ Rev. H. P. Perkins ... ..	6	14
	„ „ „ Dr. Williamson ... ..	35	
	„ Commission on Sales ... ..	60	06
	„ Salary—Colporteur ... ..	1	
	„ „ Native Editor—7 months ... ..	105	
	„ Grant to Foochow Tract Society ... ..	100	
	„ Prize Money ... ..	3	
	„ American Tract Society for Books ... ..	142	67
	By Balance in hand ... ..	2,731	43
		<hr/>	<hr/>
		4,385	15

# IN ACCOUNT WITH TREASURER.

Cr.

1886.		\$	cts.
Dec.31	By Subscription <i>Child's Paper and Illustrated News</i>	540	29
	„ Sales of Books and Tracts ... ..	620	75
	„ Donation—Mrs. Laisoon ... ..	5	
	„ „ Mr. W. Laisoon ... ..	2	
	„ „ collected by Mr. Bao ... ..	2	35
	„ English Religious Tract Society ... ..	613	59
	„ Balance, May, 1886 ... ..	1,145	32
	„ Stamps per Dr. Farnham ... ..	3	
	„ American Tract Society's Grant ... ..	1,452	85
<p style="text-align: right;">J. E. CARDWELL, <i>Treasurer.</i></p> <p>We have examined the above account and find it correct, the balance in hand being as stated \$2,731.43.</p> <p style="text-align: right;">May 4th, 1887. WM. MUIRHEAD.</p>			
		4,385	15



TENTH

ANNUAL REPORT

OF THE

CHINESE RELIGIOUS TRACT SOCIETY,

1888.



SHANGHAI :

AMERICAN PRESBYTERIAN MISSION PRESS.

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1889.





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WHITE, REV. W. J.	..	..	..	Macao.
WILLIAMSON, REV. J.	..	..	..	Funghwa.*
WOOD, REV. F. MARCUS	..	..	..	Ganking.
WOODBIDGE, REV. S. I.	..	..	..	Chiukiang.

\* *via* Ningpo.

† *via* Tientsin.

‡ c/o Basel Mission, Hongkong.

§ *via* Canton.

|| c/o Rev. C. F. Reid, Shanghai.

¶ c/o Collins & Co., Tientsin.

\*\* *via* Amoy.

†† *via* Chefoo.

‡‡ c/o Sietas & Co., Chefoo.

§§ c/o Rev. J. E. Cardwell, Shanghai.

||| *via* Foochow.

¶¶ *via* Hankow.

\*\*\* *via* Newchwang.

††† c/o Rev. Mr. Walker, Hankow.



## THE ANNUAL MEETINGS.

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The Board of Trustees met January 17th, 1889, in the office of the Secretary, No. 1a, Nankin Road. Besides the usual routine business, the Secretary reported that since the last meeting the following elections had taken place, in accordance with the provisions of the Constitution, viz.:—The Rev. Mr. Yen had been elected Vice-President, in the place of the Rev. Dr. Lambuth, removed to Japan; the Rev. Messrs. Thomson, Reid, Murray and Herring had been elected to fill vacancies on the Board of Trustees; Mr. Thomson had been elected to fill the vacancy occasioned by Mr. Yen's resignation of the office of Corresponding Secretary, and Mr. Murray as Recording Secretary. The following were elected to serve on the Board of Trustees:—Rev. Dr. Wherry, Rev. Messrs. Goddard, Wong Ping-san, Yen Zoo-soong, Sia Sih-ung, Sz Tsz-kia, Chan Soong-lu and Messrs. Tsoong Ts-nung, Tiong Kiu-ko, Wong Yih-san, Woo Tsz-ziang, Voong Vung-siu and Wong Vung-sz.

The Rev. Mr. Goddard was elected on the Examining Committee, in place of Rev. Dr. Lord, deceased. The Rev. Mr. Reid was elected Vice-President, and the Rev. Mr. Herring on the Executive Committee. Several names were added to the List of Local Secretaries, and a formal notice was given of a resolution to amend the Constitution enabling the Society to hold the Annual Meetings in January, instead of May.

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## ANNUAL SERMONS.

At 3 p.m., Sunday, January 20th, 1889, the Annual Sermon in Chinese was preached by the Rev. Y. K. Yen, Rector of the Church of Our Savior, in the Methodist Central Church. Notwithstanding the inclement weather, there was a good attendance of natives and foreigners of all denominations. Mr. Yen delivered an able discourse, and was followed with addresses by Rev. Messrs. Woo and Bau.

In the evening, at 6 o'clock, the Rev. Thomas R. Stevenson, late of Derby, Eng., preached the Annual Sermon in English, in Union Church, and though the snow-storm continued unabated, there was a large audience.



# THE TENTH ANNUAL REPORT

## OF THE

### CHINESE RELIGIOUS TRACT SOCIETY.

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It is now more than ten years since the first public meeting was held on behalf of this Society. Ten years ago last April, the meeting of the Synod of China had brought together missionaries from Peking to Canton, and those who had been hoping and praying for this Society thought it an auspicious moment. A meeting was accordingly called at the residence of the Rev. Dr. Nelson, to consider the question of organizing a Tract Society for China. All told there were nearly fifty persons present, and after a free and full discussion of the subject a Preliminary Committee was appointed.

In the Autumn of the same year, a meeting was called at the Deanery, of those who had accepted the office of Trustee, and Bishop Russell was elected President.

We meet to-day to celebrate our tenth anniversary, and thank God for what our eyes have seen. What changes have taken place in these years!

China has received back more than one hundred of her youth, fairly well educated in some of the best families and institutions in the United States, while hundreds if not thousands of others have been receiving a similar education in various Christian and secular schools in their native land. Commerce has been extended, and the Chinese have received a vast amount of general information on a variety of subjects. The electric telegraph connects all the provincial capitals with the capital of the

empire, including in its circuit, nearly, if not all the great cities in the land.

Railroads have been begun upon a basis that inspires the hope they will soon traverse the length and breadth of the country. The shrill whistle of the steamer is heard on the Grand Canal and other inland waters. Mission stations have been pushed forward hundreds of miles further into the interior, and missionaries have visited almost every portion of the empire.

What a change has taken place in the tract work! At the time when we organized, the American Tract Society's Examining Committee had little better than a nominal existence. One of its members was heard to say he had not been called upon to examine a single tract or book for several years, and the Religious Tract Society was operating through so called committees, too frequently consisting of one man who devoted the most of the entire "grant" to publishing his own writings.

The organization of this Society marks an era in the history of tract work in China.

The various tract committees enlisted with new zeal. After the visit of Dr. Murdoch in 1882, and in accordance with his suggestion, the North-China and Mid-China and more recently the East-China Tract Societies have been organized. Although these organizations have adopted constitutions almost identical with ours and are working harmoniously, we still believe that our original idea of one grand united Society for China, with branches, would have had a far more powerful influence. Dr. Happer well said in his inaugural address in May, 1880, "The point where this Society supplies a want is in the matter of the *Union*

and *Co-operation* of Christians of different countries, names and denominations in one common work, presenting a living and tangible evidence of *oneness* of all who have one Lord Jesus Christ. . . . . One great object of this Society is to train the natives in this feature of Christianity, viz., the one common brotherhood of Christians of all denominations, by giving them the privilege of co-operating in one common work for one common Lord and Saviour, without any distinction of nation or creed. That it is well calculated to effect this object, no one can deny." Ours was the first to organize all denominations, natives and foreigners, in one Society. This arrangement has proved highly satisfactory, and the principle of uniting the Chinese with other nationalities upon an entire equality is the only one that can ultimately prevail.

We desire to acknowledge God's good providence as we review the work of the past year. Each year the Society has extended its operations, making new friends and increasing its popularity.

The Chinese are everywhere becoming more and more familiar with the truths of our religion and anxious to receive fuller instruction. It is by no means unusual for a tract distributor, to meet persons who have read most if not all his tracts, and are desirous to obtain new ones. Such a disposition to receive instruction and desire for new books, with other traces of good accomplished, are tokens that greatly encourage and comfort those who are sowing the good seed. The Chinese mind may be considered as in a receptive attitude, ready to receive light from any quarter, and on all subjects.

A tract is often found to be most useful as a means of

introducing one either to a person, a family, or an outdoor audience. It is pleasant to learn of various ways in which the truth is being spread. Chinese peddlers and venders of books in stalls have been found selling Christian tracts and copies of *The Child's Paper* and *Chinese Illustrated News*. Others buy and read, then lend them to their friends. In the onward progress of the work, cases of true conversion from reading tracts and other Christian books are met more frequently. This is what we may hope and pray for. Our publications are adapted to all classes—from the most learned of the literati, down to the most illiterate countryman who can read at all—the spiritual wants of old and young are alike recognized and provided for as far as possible. Our leaflets—each containing important gospel truth—are among our standard works and have been again and again reprinted, upon coloured paper, the gift of the Religious Tract Society. Our tracts and copies of *The Child's Paper* and *Chinese Illustrated News* are taken by those who make long journeys, far away into the interior. They are carried to Hongkong, the “Straits Settlements,” India, Australia, New Zealand, North America, and the Islands of the Ocean. They are distributed from door to door, in connection with street chapels and outdoor preaching; they are given to the men in the field and those met on the way; and in the quiet homes they are read and pondered and discussed and such topics started as make the readers long for more information. The distribution among the literati and students at the annual and triennial examinations is, in this connection, most hopeful. These are the thinking and influential men in the empire, and the class from which the rulers will be

selected. How important that they should know well the doctrines of the true religion.

The whole number of books and tracts printed during the last year amounts to 129,615 copies, equal to 1,921,496 pages of the size of the usual tract. Our sales, including a few small grants, amounts to 154,530 books and tracts, equal to 2,302,904 pages, besides 194 books in the English language and 802 chromo-lithograph cards, largely used as prizes and rewards of merit in schools.

Our two periodicals—*The Child's Paper* and *The Chinese Illustrated News*—have gone on during another year exerting their quiet but healthy influence over thousands of minds. The former is in its fourteenth year, and the latter in its ninth. Thanks to the generosity of the Religious Tract Society of London and the American Tract Society of New York in making liberal grants of stereotypes of cuts, every number of these papers has been illustrated. This attractive feature, together with the interesting and valuable information given, on a great variety of subjects, has served to make them acceptable to a large class of readers.

We spare no pains to make our periodicals interesting and profitable. The patronage extended to them from the beginning by missionaries and others, representing almost every shade of belief, has been exceptional and very gratifying. As many as 200 copies have been subscribed for by one person. Native preachers always find in these papers stories and incidents furnishing illustrations for their sermons. Church members and Sunday school scholars find articles helpful to a healthy growth in grace. Papers on sanctification, consecration or other subjects relating to

personal religion are found in every issue. Items of religious news, instances of conversion and Christian experience are gladly welcomed for insertion, and every effort is put forth to make all feel that these periodicals belong to no sect or party but to the Church of Christ in China and to induce every one to labor to help make them what they ought to be.

Many a useful book has first reached the public through these papers as a serial, and afterwards been published in book form, that would otherwise never have seen the light.

THE NORTH-CHINA TRACT SOCIETY continues to share the literary labor through its Editorial Committee—Messrs. Pyke, Sheffield, James and Dr. Mateer. Other Societies will be equally welcome to make these periodicals their organs. The Religious Tract Society makes a grant of £100 annually in support of these periodicals.

In the beautiful lithographed sheets, generously supplied by the Religious Tract Society of London, we have printed the text and bound them up into pretty picture books with coloured prints. This series comprises the following:—

The Story of Isaac, The Story of Jacob, The Story of Joseph, The Proverbs of Solomon, 4 vols., The Story of Esther, The Story of Ruth, The Story of Jonah, The Story of Moses and The Story of Daniel.

With these and other works of this kind we are doing our best to supply sound Christian literature for that most important class—the young. The following are a few among the many kind words that come from those who co-labor with us in this glorious work of seeking to bring souls to Christ:—

## CORRESPONDENCE.

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Rev. J. Hudson Taylor, Director of the C. I. M., writes under date of China Inland Mission, Shanghai, January 1st, 1889:—

DEAR DR. FARNHAM,

If you are printing good Tracts there can be no question as to the need on the one hand or the usefulness on the other. It strikes me that a good many of the Tracts that have been printed in the past have been of very little value, and that some have been worse than useless, because, however, good in themselves they lacked adaptation.

In the selection of matter for printing, I have no doubt you have kept this in view.

May GOD give you a truly happy New Year, and that personal joy in Him and soul prosperity, without which our service can neither be satisfactory to ourselves nor to the heart of our loving Master.

Yours affectionately in Christ,

J. HUDSON TAYLOR.

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The Rev. D. N. Lyon writes:—Soochow, December 26th, 1888.

DEAR BROTHER FARNHAM,

I have not yet received the back numbers of *The Child's Paper*, but if you have given the order they will doubtless come in due time.

Those I got last year are all sold. They can be readily disposed of at about 8 or 10 cash a copy.\* There is great need of new and interesting Tracts. The old ones

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\* Nearly the cost price.



have become a drug in the market. I have had men look through my armful of books and turn away disappointed because there was nothing new. Not long ago I met a roughly-dressed farmer, whom you would scarcely suspect of being able to read, who made a very thorough examination of titles and headings and bought everything which he had not secured already.

The books and tracts are read probably more than we think. It has been a query with me what can be done with the large quantities of books that have been distributed in this part of China, during the last twenty-five years. I have had people bring books out of drawers and down from shelves to show me, but have never seen a Christian Tract in the basket of a waste paper collector. Perhaps the Christian books are not good enough to burn before their god of letters. Distributing Christian literature is like preaching to the masses. It is casting the seed upon the waters. It seems a great waste of bread-stuff, but after the waters subside and the sun warms the soil, there appears the crop, furnishing new seed and new bread-stuff, and with a manifold increase. I don't see any more reason why we should stop Tract distribution than why we should stop preaching. The truth may reach the heart by the eye as well as by the ear. Every means of making known the gospel is good, and will be effective if sanctified by faith and prayer. I only wish your Society could put into the field a hundred earnest foreign colporteurs. There is room and to spare for that many in this province.

With best wishes for you and your work,

I am,

Yours very truly,

D. N. LYON.

The Rev. Frank V. Mills, of the American Presbyterian Mission, writes:—Hangechow, January 7th, 1889.

DEAR DR. FARNHAM,

As to the work of the Chinese Religious Tract Society I have no reason for changing my opinion expressed to you a year ago.

Last year I personally sold over five thousand tracts and illustrated papers, which will show you that we believe in this kind of work. My opinion is that in the cities and towns most frequently visited by missionaries and colporteurs there is a demand for well-printed, carefully edited and judiciously illustrated papers and books.....I should be glad to see *The Child's Paper* and *The Illustrated News* printed on firmer paper, so that the illustrations could be brought out with more distinctness. My experience is that many will buy a Tract well illustrated, who would not look at a book with no pictures. You may say that they buy it for the picture, granted. But I cannot but believe that once having bought it they will not only look at the picture but also read the description of it in the well-written, clearly printed page that goes with the picture. I saw for sale on the street some months ago a Calendar and *Child's Paper* mounted on scrolls. Some one thought enough of the papers to have them mounted. It would seem that the handsomer they are, the more they will be appreciated.....

Yours sincerely,

FRANK V. MILLS.

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# ANNUAL SERMON.

*Preached in Union Church, Shanghai, January 20th, 1889.*

BY REV. T. R. STEVENSON, PASTOR.

*Late of Derby, England.*

“To do good and to communicate, forget not.”

Hebrews xiii. 16.

Why? Wherefore should we be philanthropic? Various reasons might be given. The verse before us adduces a prime, cardinal argument. It is found in one word—God. “God is well pleased” with benevolence. This ought to be enough: there is no higher Court of Appeal. Its verdict is “the conclusion of the whole matter” and puts an end to controversy. Obedience is our imperative duty. “Whatsoever He saith unto you, do it.” Behold Moses: he is forbidden the land of promise. Mark the explanation:—The waters of Meribah. But how so? He rescued Israel; a nation was saved by his striking the rock. True, but while he relieved man, he rebelled against God. He forgot to do as he was told. So shall we, if we live self-contained and unhelpful lives. We win the divine smile when we meet human needs.

This evening your attention is asked to a well-known branch of Christian usefulness. I refer to the distribution of Tracts. Two main thoughts will occupy our mutual attention. First, Tracts have done and are doing great good; secondly, Tracts afford special and peculiar facilities for doing good.

TRACTS HAVE DONE AND ARE DOING GOOD.

They have proved leaves of the tree which are for the healing of the nations. To illustrate: *holy and useful men have become such by means of Tracts.* Who has not heard of Richard Baxter and the Saint’s Rest; Doddridge and his

hymns ; Wilberforce, his noble efforts for African slaves and nobler endeavors for the bondsmen of sin ; Legh Richmond and those "Short and Simple Annals of the Poor" which have been translated into more than fifty languages ? Few, however, know that a Tract, a single Tract was, under God, the mainspring of all. Such is the fact. A hawker brought a Tract to the house of Baxter's father. It was instrumental in the conversion of Richard. He wrote the Saint's Rest, which brought Doddridge to a knowledge of the truth. Doddridge wrote the Rise and Progress of Religion in the Soul, which led Wilberforce to become a believer in Jesus. Wilberforce wrote his Practical View of Christianity, which resulted in the salvation of Legh Richmond. "Behold how great a matter a little fire kindleth !"

Again : *Tracts have originated new Christian enterprises.* Some of you are aware how remarkable a work has been done of late in Paris by a congregational minister. I refer to the labors of Rev. R. W. McAll. For twelve years he has held daily meetings for the preaching of gospel truth. Many have been saved. No less than thirty-five other missions have been organized in the same city. Asked to renew the preaching license, a magistrate said, "Certainly, sir, for your work lessens mine." What a grand testimony to the moral power of Christianity ! How did the movement begin ? Happening to visit Paris, Mr. McAll one day gave a man a Tract. He received it, read it, asked for others. "Surely," thought the minister, "the fields are white unto the harvest," and he acted accordingly.

Dr. Wayland, of the United States, tells us of a young man who read a religious pamphlet or Tract. As the result

of perusing it, he emigrated to Sweden. Here he preached Christ and Him crucified. And there are now in Sweden, as the consequence of that Tract, 20,000 Baptists and 10,000 Sunday-scholars. "Who hath despised the day of small things?"

As already stated and implied, *Tracts have issued in men's salvation*. A few out of manifold remarkable instances may be named here. Since in this vast Chinese city we are specially interested in efforts for the heathen, they shall be illustrative of it.

A medical missionary in South India performed a successful operation on a man to whom he presented some Tracts. When he reached home, being unable to read, he had them read to him. Any traveller, visitor or neighbor who could do so was laid under tribute. Hear the result. When the missionary went to the place some time after, he found that all the people had become Christians!

Not long before I left England I attended a meeting, at which one speaker exhibited a piece of paper with foreign characters printed on it. It was worn, dirtied, crumpled. But ah! it was a valuable memento, a precious souvenir indeed. Its possession had more than once been desired and money offered for it. It was, however, too highly prized to be parted with. Yet, observe, it was but a Tract, worth only a penny or half-penny. This was its history:—A missionary in Orissa determined, as the phrase goes, to open up new ground. He went to a village and began to preach. When he had finished, to his astonishment, his hearers said, "We know all about what you have spoken to us. We worship Jesus; we have worshipped Jesus for years." The

old Tract was produced. *That* was the magic power which had caused "the wilderness and the solitary place to be glad." Distributed in a market or at a fair, the precious seed had been carried away, sown, quickened and yielded noble fruit.

TRACTS AFFORD SPECIAL AND PECULIAR FACILITIES  
FOR DOING GOOD.

They occupy a distinctive place of their own in benevolent agencies.

Thus: *Tracts often do what preachers cannot.* That is to say, many will read the former who will not listen to the latter. While dwelling in Ceylon I had the honor of addressing persons of very varied nationalities and religions. Buddhists, Hindus and Demon worshippers have formed part of my congregations. Mahometans, however, absolutely refuse to enter our places of worship. I never yet saw one in church, chapel or mission room. But literature will reach them. They will read our Christian books and leaflets. Not an instance do I recollect of a Mahometan declining to accept a Tract. Is there not something answering to this in the Celestial Empire? The Apostle wrote: "We seek not yours but you." The Chinamen appear to act on the converse, namely, "We seek not you but yours." They like the merchandise of the West better than the merchant. Our products are more welcome than our presence. Missionaries who wish to sojourn in certain districts are not seldom made conscious of the fact that they are not wanted. They have to depart. But they can leave the Tract behind them. It is allowed to remain. In Ireland, persons who dare not enter Protestant sanctuaries nevertheless receive and read Tracts.

*Some read Tracts who will not read the Bible.* Missionaries in China and elsewhere tell us this. An attractive pamphlet, well written and well printed, well illustrated and well distributed is received by those who turn away from the Scriptures. Nor is it hard to understand such conduct. We behold its counterpart in England. Have you never seen the family Bible or the pocket Testament dusty and neglected, while the newspaper and the periodical were eagerly devoured? Do you not meet with persons who prefer the latest poem or the newest story to the psalms, the law and the prophets? Sad, sad indeed. The book of God should be to us the god of books. We ought to go to the pure, perennial fountain before we stoop to drink at the shallow, uncertain streams.

Nevertheless, wise men will not fail to recollect that we have to do with human nature as it is. We must take people as we find them and act accordingly. Better that they should imbibe truth in the shape of a Tract or any other form of literature than that they should never imbibe it. We will be thankful for what we can get. Will they, while deaf to the living oracles, listen to the voice of a pamphlet? Then "He that hath ears to hear lethem hear."

*Tracts aid the preacher and the missionarg.* Their distribution is frequently, to use a military expression, "bringing up the reserves." The attacking force needs supporting from the rear. Christian teachers find such auxiliaries in Tracts. So well is this known and appreciated that outdoor preachers are very commonly aided by helpers who distribute Tracts at the close of the service. As it has been said, there is danger of the sermon being forgotten. "In at one ear and out at the other" is the mournful



history of many a discourse. "Then," after the seed is sown, "cometh the wicked one" to obliterate the hallowed impressions made. It is for us to checkmate, nay, forestall him. Let it be said of the church, individually and collectively, "Then cometh the good one" to ratify, to strengthen, and to perpetuate the right influences left on the hearers' mind and heart.

*Tracts help to render spiritual indolence inexcusable.* How hard men are to please! even believers are not invariably an exception to this rule. There are some who find fault with almost all Christian enterprises and try to exonerate their absence from every sphere of usefulness. Tracts meet the case of such. "I can't preach," says one. Can't you? Then buy some Tracts and let them preach for you. "Sunday School Teaching is not my forte," says another. Well, it certainly does not require much "forte" to distribute Tracts. Equip yourself with some and see what you can do. "I have no gift for visiting the sick and the poor," says a third. That is a pity, for two reasons; first, your Master loved to do it; and, secondly, you yourself may be sick or even poor some day, and will you like others to do to you as you are now doing to them? "I don't choose to contribute my money to big and elaborate missions. So much is absorbed in expenses. Missionaries are too costly." But Tracts are not. For one dollar you can give or send a Tract each to a thousand persons, nay, a thousand homes.

What remains to be said? Little, surely. But something remains to be done. Give the Tract Society your sympathy, money, prayers. It is worthy of them. "To do good and to communicate, forget not."

# Dr. THE CHINESE RELIGIOUS TRACT SOCIETY

		\$	cts.
1887.	To Printing—		
Dec. 31	" <i>The Child's Paper &amp; Chinese Illustrated News</i> 1 year	744	00
	" 10,000 "Looking to Jesus," ... ..	23	34
	" 15,000 "Catechism of Christian Doctrine" ...	234	30
	" 10,000 " " " Scripture " ... ..	103	18
	" 10,000 " Gate of Virtue and Wisdom " ... ..	245	05
	" 5,000 "Evidences of Christianity" ... ..	300	00
	" 50,000 Calendars ... ..	225	00
	" Annual Reports ... ..	17	85
	" Sundry Circulars ... ..	6	84
	" Engravings for Periodicals. ... ..	10	50
	" Postage, Freight, Duty, Advertising, etc....	196	38
	" Newspapers for Editor for one year ... ..	10	59
	" Grants of Books, Tracts, etc. ... ..	3	64
	" Commissions on Sales to date ... ..	75	54
	" Books and Tracts purchased ... ..	259	64
	" Native Editor's Salary for 13 months ... ..	195	00
	" Prizes for Best Essays ... ..	6	00
* 1888.	" Printing 10,000 "Leading the Family" ... ..	185	36
	" 10,000 Calendars ... ..	45	00
	" <i>The Child's Paper &amp; Chinese Illustrated News</i> 1 year	744	00
	" Books purchased ... ..	20	20
	" Freight, Postage, Duty, etc. ... ..	100	10
	" Advertising ... ..	25	85
	" Commissions on Sales to date ... ..	68	08
	" Wrapping and directing Periodicals ... ..	26	40
	" Native Editor's Salary 11 months ... ..	165	00
	" Newspapers do. ... ..	7	73
	" Prize for Essay ... ..	2	00
	" Sundries ... ..	15	09
	" Balance carried down. ... ..	3,117	81
* Our Annual Meetings having been held in January, 1889 instead of May, 1888, this Balance Sheet includes the receipts and expenditures for two years.			
		7,179	47

# IN ACCOUNT WITH REV. J. E. CARDWELL, TREASURER. Cr.

1887.		\$	cts.
Jan. 1st	By Balance brought forward ... ..	2,731	43
May 17	„ Grant from American Tract Society in 1887	1,046	97
Dec. 31	„ Sale of Books and Subscriptions to Papers in 1887	1,276	41
1888.	„ Interest to date ... ..	97	31
Dec. 31	„ Sale of Books and Tracts in 1888 ... ..	692	76
„ „	„ Subscriptions to <i>Child's Paper and Illustrated News</i>	338	05
„ „	„ Grant from the American Tract Society in 1888	853	07
„ „	„ Interest on Deposit to date ... ..	143	47

## ASSETS—Dec. 31st, 1888.

Deposit Notes	{ \$1,046.97	
	{ 1,452.85	
Balance in Bank	683.63	
Cash in Safe	1.35	
	<hr/>	3,184.80
Less Balance due Printer ... ..	66.99	
Cash Balance as above ... ..		3,117.81
Donation in Jewellery, &c., say ... ..		75.00
Books and Tracts at catalogue price ... ..		4,087.92
535 <i>Cliches</i> valued at say ... ..		1,000.00
1 case do. do. ... ..		30.00
Printing Paper 24 Reams 18 qu. 23 sheets		62.28
	<hr/>	
Total assets ... ..		\$8,373.01

J. E. CARDWELL,  
Treasurer.

Audited and found correct,  
D. W. HERRING.  
C. F. REID.

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7,179.47

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# THE CONSTITUTION

## OF THE

### CHINESE RELIGIOUS TRACT SOCIETY.

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I. This Society shall be denominated the Chinese Religious Tract Society. Its object shall be to circulate religious books and tracts throughout the Chinese Empire, and its head-quarters shall be in Shanghai.

II. The Officers of this Society shall be a President, two Vice-Presidents, two Corresponding Secretaries, two Recording Secretaries and a Treasurer.

III. Each Subscriber, paying annually Two dollars or more, shall be considered a Member of the Society.

IV. Any person may become a Life-member of the Society by making or obtaining for the Society a donation of Twenty dollars.

V. The Subscriptions solicited shall be employed as a means of enabling the Society to publish and distribute the books and tracts at a cheap rate.

VI. Auxiliary Societies shall be formed as far as practicable in different parts of the Empire with a view to promote the objects of the Society by encouraging the distribution of Religious Tracts, and to obtain subscriptions or collections in aid of its funds. The President and Secretary, for the time being, of any such Auxiliary Society, formed on the principles of this Society and contributing an annual donation to its Treasury, shall be, *ex officio*, members of this Society.

VII. The Executive Committee shall be authorized to grant to any person who shall make a collection for the Society, a return of tracts, if required, equal in value to one half of such collection ; and when the remittances, at one or more periods, shall amount to Twenty dollars, the person making such collections shall be considered a Member for Life.

VIII. The Board of Trustees shall consist of forty members. Upon the death or resignation of a member, the Corresponding Secretaries shall issue a circular asking from the members of the Board written ballots for a new member ; these ballots shall then be laid before the Executive Committee and the Chairman shall declare the result of the election. The candidate may be either a foreigner or native.

IX. There shall be an Executive Committee consisting of the President, Treasurer and Secretaries, with two members of the Board of Trustees to be elected for the purpose, whose duty it shall be to attend to the general working of the institution.

X. There shall be an Examining Committee composed of four foreigners and four natives, representing the following four constituencies, viz., 1. Presbyterians and Congregationalists ; 2. English Episcopalians and American Episcopalians ; 3. Baptists ; 4. Methodists. All books and tracts published by the Society shall be examined and approved by this Committee, which shall contain no more than two members from the same ecclesiastical connection, and no book or tract shall be published to which any member of the Committee shall object.

XI. Meetings of the Executive Committee shall be held monthly, and frequent correspondence shall be maintained with the various Auxiliary Societies.

XII. An annual report shall be published in Chinese and English, bearing on the condition and operations of the Society.

XIII. The Board of Trustees shall fill all vacancies occurring in the Executive and Examining Committees in the manner provided for the election of new Trustees.

XIV. The Board of Trustees shall meet annually on the first Tuesday in May, and at the call of the President, at such other times as may be necessary.

XV. An Annual Meeting of the Subscribers shall be held on the first Wednesday after the first Tuesday in May, at which the President of the Board of Trustees, or in his absence one of the Vice-Presidents, shall preside

XVI. This constitution shall not be altered or amended except by the Board of Trustees, and not then till a notice of the proposed amendment, signed by at least ten members of the Board, shall have been sent to each member of the Board at least six months previous to the amendment.

NOTE.—There is a formal proposition before the Board of Trustees to amend Art. XIV. to read—“ Shall meet on the first Thursday after the fifteenth of January,” etc.

Art. XV. to be amended to provide for the Annual Meeting to be held on the next Sunday after the Annual Meeting of the Board of Trustees.

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# BY—LAWS

## OF THE

### CHINESE RELIGIOUS TRACT SOCIETY.

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#### I. DUTIES OF THE PRESIDENT AND VICE-PRESIDENTS.

The President shall preside at all meetings of the Board of Trustees, Executive Committee and Annual Meetings of the Subscribers, and in his absence, one of the Vice-Presidents shall take his place.

#### II. DUTIES OF THE CORRESPONDING SECRETARIES.

It shall be the duty of the Corresponding Secretaries to keep up communication with Auxiliary and other Societies, and with such persons as are interested in the work.

#### III. DUTIES OF THE RECORDING SECRETARIES.

It shall be the duty of the Recording Secretaries to record, in Chinese and English, the minutes of the meetings of the Board of Trustees and of the Annual Meeting of the Subscribers, and prepare extracts for publication.

#### IV. DUTIES OF THE TREASURER.

1. It shall be the duty of the Treasurer to receive and deposit with the Bank hereafter designated, all monies belonging to the Society, and pay out the same by order of the Executive Committee. All orders on



the Treasurer shall be signed by the Chairman and Secretary of the Executive Committee.

2. The monies of this Society shall be deposited with the Hongkong and Shanghai Bank.

3. The Treasurer shall, at the Annual Meetings of the Board of Trustees, make a report of all the funds received and disbursed by him during the year. This report shall be submitted to an Auditing Committee appointed by the President of the Board of Trustees.

4. The books of the Treasurer shall at all times be open to the inspection of the members of the Board of Trustees.

#### V. DUTIES OF THE EXAMINING COMMITTEE.

1. In examining books for publication the question concerning the Chinese terms that should be used for *God* and *Holy Spirit* shall not be taken into consideration by the Examining Committee.

2. No controversial work with regard to these terms shall be published by this Society.

3. If sanctioned by the Examining Committee, the Executive Committee shall be allowed to publish periodicals in the interest of the Christian religion, and the Examining Committee shall exercise a general supervision over all such publications.

#### VI. DUTIES OF THE EXECUTIVE COMMITTEE.

If the Board of Trustees fail to hold its Annual Meeting, the Executive Committee shall make the necessary arrangements for the Annual Meeting of the Subscribers.

PROPOSED CONSTITUTION FOR AN  
AUXILIARY TRACT SOCIETY.

THE CONSTITUTION  
OF THE \_\_\_\_\_ TRACT SOCIETY,  
AUXILIARY  
TO  
THE CHINESE RELIGIOUS TRACT SOCIETY.

I.—The object of this Society shall be to aid in circulating Religious Books and Tracts throughout the Chinese Empire, but more especially to canvass each month in———,\* visiting every family.

II.—The Officers shall be a President, Vice-President, two Secretaries (a native and a foreigner), a Treasurer, and as many Distributors as the Board of Managers shall deem necessary to work the field occupied by the Society.

III.—These Officers shall constitute a Board of Managers, which shall meet monthly or oftener, to transact all business necessary to the working of the Society.

IV.—It shall be the duty of the Distributors to visit every family within their district once a month, and to impart religious instruction and leave such Tracts as each case may seem to need; and by the sale of Books and Tracts and the collection of money to secure the means for extending the work.

V.—The Officers shall be elected annually by the members at the Annual Meetings, though the Board may fill vacancies and appoint new Distributors.

VI.—Each person subscribing to the funds of the Society—cash or upwards per annum, shall be considered a member and be entitled to hold office and vote at the Annual Meeting.

VII.—Each person who subscribes at one time—cash or upwards, shall be considered a member for life.

\* Here designate the town, city or district the Society proposes to occupy.

VIII.—An Annual Meeting shall be held on the first TUESDAY in January, at which reports by the Secretary and Treasurer shall be presented, and on the following Sunday an Annual Sermon shall be preached in Chinese, and if practicable in English.

IX.—A copy of the Annual Report shall be forwarded to the Corresponding Secretary of the parent Society at Shanghai.

(IN CHINESE.)

中國聖教書會支會定例

一支會之設乃以分耶穌聖教之書於中國其尤要者按月往各家勸化捐銀相助

二會中執事者乃會正一人副會正一人紀錄一人司帳一人其分書之人該用幾人隨意酌議

三執事按月聚集一次辦理會中之事若另有要事隨時擇日聚議

四分書人之職各人派定某街某巷地段按月往各家勸化隨各家人數多寡分送小書如有售書或捐得銀錢卽以協助此事使更加增益

五執事及分書之人有出缺可隨時選舉他人補入惟至年會時必重新選舉或保舊人或保新人悉隨衆意

六凡按年捐錢一千或一千以上者卽爲會士年會時亦可同議會中之事七捐錢十千或十千以上者卽爲終身會士

八西歷按年四月第一禮拜二衆會士聚集紀錄回報一年之事並講聖道一篇

九年會聚議之事紀錄彙集一編以呈總會司信之人如有寄信至聖教總會可問上海北門外英大馬路第一號門牌內范約翰卽西名 (REV. J. M. W. FARNHAM.) 可也

This Constitution for an Auxiliary is merely suggested. Those who organize these Societies will make such changes as suit their circumstances.

The systematic visitation from house to house has been greatly blessed in other lands, both to the visitor and visited.

Among our more than 30,000 native Christians in China, may be found a good corps of visitors, and there is certainly need enough of such labors among our neighbors.

We now have an opportunity of helping the native Christians to organize, and of teaching them the duty of a Visitor or Distributor.

Under such an organization and the influence, and encouragement of Sister Societies in different parts of the empire, we may hope and pray for great results.

Those who are successful in securing the organization of Auxiliaries will please report the name of the Society together with the names of the officers and the date of the first meeting, and send a copy of the constitution adopted.



# ENGLISH BOOKS AND TRACTS

FOR SALE

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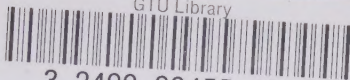
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